

# Ahle Hadees Ka Manhaj Aur Ahnaaf Se Ikhtelaf Ki Noiyyat

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(for more details, please check the last page)

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Ahle Hadees wo taaefa mansoor hai jisne apne aqeeda o manhaj aur kirdar o amal mein kisi taqleedi wabistagi ke baghair Kitab o Sunnat ki baala-dasti ko qaaem rakha aur aammahtul muslimeen ko isi chashma saafi se sairaab hone ki dawat di. Islami tareekh ki ibteda se lekar aaj tak roonuma hone waale mukhtalif firqo'n ki tareeq par nazar daodaai jaae to ek saheb e baseerat shakhs ba-asaani pehchaan lega ke har zamane mein paeda hone waale eteqaadi o nazariyaati tasaadam aur mukhtalif aqaaed o ifkaar ki bahami aweezish<sup>1</sup> mein Ahle Hadees hi ka ek giroh hai jo kabhi raah e mustaqeem se naa hataa. Balke doosro'nk e liye bhi wohi minaara e noor saabit hua.

Chunache ham dekhte hain ke *Khawarij, Rawaafiz, Nawaasib, Jehmiya, Motazala aur Murjiyya* jaise gumrah firqo'n ke paerukaar salaf e ummat Sahaba Ikram ﷺ ki mutaiyyan karda fikr se inheraaf<sup>2</sup> karte gae aur jis firqe mein jitna ziyada fikri inheraf o eraaz phailta chala gaya wo itna hi raah e haq se door hota chala gaya. Ye saadad sirf usi ek paakbaaz giroh ka muqaddar tehri ke jab bhi fitno'n ki tez o tund aandhi chali to unho'n ne Kitab o Sunnat ki raushan pagdandi par apna safar jaari rakha.

Dawat o irshad ke mukhtalif maraahil mein is muqaddas taaefa ko hama nu'u ki takaleef o masaaeb ka saamna karna padaa, jisey wo khanda peshani se jhelte gae. Masaalib<sup>3</sup> o Mataa-an ka shayad hi koi teer ho jiska ye log nishaana naa baney ho'n. Lekin apne maqsad ki lagan aur manhaj ki azmat ki khatir wo har waar sehte rahe, lekin unho'n ne apne Aqeeda o Manhaj par kabhi madahenat ka muzahera nahi kiya.

Barre Sagheer ki mazhabi tareekh se mamuli darak rakhne waala har shakhs ba-khoobi agaah hai ke Manhaj e Salaf ki taraf dawat o tableegh aur tauheed o sunnat ki nashar o ashaa-at mein hamare aimma huda aur warisaan e uloom e nabuwwat ko kin masaaeb ka saamna karna pada. Aisee kaunsi mashq e sitam hogi jiska ye ghuraba nishaana naa bane ho'n. Lekin ye azmaaesh bhi is dawat ka raasta rok naa saki, balke yehi sitam zareefaa'n salafi dawat ke irteqa aur nashu-numa ka sabab ban gae'n.

Zer e nazar kitab "*Ahle Hadees Ka Manhaj Aur Ahnaaf Se Ikhtelaf Ki Haqeeqat o Noaiyat*" mein MAhle Hadees ke imtiyazi ausaaf aur numaya'n khoobiyo'n ko ujaagar kiya gaya hai aur uske saath hi mukhalifeen ke eterazaat aur ithamaat ki naqab kushaai ki gai hai. Is kitab ke faazil musannif Fazeelatush Shaikh Hafiz Salahuddin Yusuf hafizahullah mubarakbaad ke mustahiq hain, jinho'n ne intehai arq-rezi ke saath ek zaroori mauzoo par qalam uthaya aur bahes o tehqeeq ka haq adaa kar diya. جزاه الله خيراً

Isi tarha ham *Lajnah al Qarah al Hindiya, Kuwait* ke rayees Fazeelatush Shaikh Abu Khalid Falah Khalid al Mutairi hafizahullah aur Mohtaram al Muqam Maulana Arif Jawed Muhammadi hafizahullah (Rayees Markaz al Jaliyaat, Kuwait) ke bhi shukar guzar hain, jinki khususi tawajjo aur ehtemaam ki badaulat aisee mufeed kitab manzar e aam par aai.

شكر الله مساعيتهم و جعله في حسناتهم

Hafiz Shahid Mehmood

<sup>1</sup> T: Ladai Fasaad

<sup>2</sup> T: Deviation (Google)

<sup>3</sup> T: Nuqsan (google)

Zer e nazar kitab chand maqalaat o mazameen ka majmua hai:

Pehla maqaala Hazrat al a'allaam Muhammad Mohaddis Gondalwi رَحْمَةُ اللهِ عَلَيْه ki faazilaana kitab *al Islaah* (3 hisse) ka muqaddama hai, jo raaqim ka tehreer karda hai.

Isko alag shaaya karne ka program banaya to is dauran mein ek deobandi dost ne *Aqaaed Ulama e Deoband* naami kitabcha raqim ko diya aur kaha ke isme darj baate'n padh kar main to hairan reh gaya. Kya hamare ulama e deoband ke waqai ye aqaaed hain? Maine isko bataya ke yaha'n waqai aapke ulama ke yehi aqaaed hain aur in par sab deobandi akabir ulama ke dastaaqat bhi sabat hain. Is dost ke deobandi hone ke bawajood in aqaaed par hairat o iste'jaab par zahen mein aaya ke unko bhi apne maqaale mein shamil kar diya jaae, taa-ke Ahel Deoband ka Barailwiyat aur bidat ki taraf rujhaan bhi waazeh ho jaae.

Teesra mazmoon "*Shakhsiyat Parasti aur Mashkhiyat Ke Deeni Aur Akhlaqi Mafaasid*" ke unwan se hai. Jo ittefaq se unhi dino'n nazar se guzra. Ye ek deobandi aalim hi ka tehreer karda hai, jinka talluq bharat se hai. Lekin 37 saal se London mein tableeghi markaz se wabista hain. Waha'n Pak o Hind ke deobandi ulama o akabir aur shuyookh jaate rehte hain aur faazil mazmoon nigar khud bhi Pak o Hind ke akaabir ulama e deoband se khusoosi rabt o zabt aur qareebi talluq rakhte hain.

Unho'n ne apne deobandi halqe ke baare mein nihayat ikhlaas aur dard e dil se apne mushahedaat aur unke deeni rujhanaat ka tazkirah kiya hai. Jisse hamare is tassur ki taa'eed hoti hai jo hamne apne mazmoon "*Aqaaed Ulama e Deoband*" mein unke Barailwiyat ki taraf badhte hue rujhan aur unki andhi akaabir parasti ke baare mein zahir kiya hai. Is etebaar se ye mazmoon *شهد شاهد من أهلها* ke misdaq hai. Ye shaaya bhi ek deobandi mahwaar<sup>4</sup> parche hi mein hua hai. Isme bhi ghaur o fikr ke wo pehlu hain jinki nishandahi Ahle Deoband ki taqleedi jamood ke silsile mein hamne ki hai.

Bana-baree'n isko bhi hamne is kitab ka hissa banana munaasib samjha, kyou'nke ham to unke yaha'n begaano'n mein shumar hote hain, lekin faazil mazmoon nigar to unke apne hain. Unki baato'n ko nazar andaz karna chaahiye.

Caho'nta maqaala Imam ul A'sr Maulana Muhammad Ibrahim Sialkoti رَحْمَةُ اللهِ عَلَيْه ka hai. Iska mauzoo bhi choo'nke yehi hai ke Ahle Taqleed (bil-khusoos Ahnaaf) mein jo taqleedi jamood hai, jiski bina par wo apne khud-saakhta usoolo'n ko to ehmiyat dete hain, lekin ahadees unke muqable mein unke yaha'n parkah ke baraabar bhi haisiyat nahi rakhtee'n. Isko Hazrat Al Imam رَحْمَةُ اللهِ عَلَيْه ne bade faazilaana, mohaqqiqana aur nihayat mudallal andaaz se waazeh farmaya hai. *جزاء اللخ عنا وعن جميع المسلمين جبر الجراء*

Paachwe'n number par Jaamea Shaikh ul Islam Ibne Taimiyya ke Shaikh ul Hadees Maulana Abdur Rahman Zia Sahab *hafizahullah* ka maqaala hai, jo jaamea ke tarjuman se-maahi Nida al Jaamea mein shae hua hai. Mauzoo ki munasebat se isko bhi shamil kar diya gaya hai.

Chatta number par "*Ham Salafi (Ahle Hadees) Kyou'n Kehelwaae'n?*" ke unwan se ek nihayat mufeed munaqesha (mukalma) hai jo Shaikh Albani رَحْمَةُ اللهِ عَلَيْه aur unke ek dost ke darmiyan hua tha.

Shuru mein Maulana Muhammad Haneef Nadwi رَحْمَةُ اللهِ عَلَيْه ka ek mazmoon hai jo Ahle Hadees aur unke maslak ke ta'aruf ke baare mein nihayat mukhtasar aur jaame tehreer hai. Ye bataur e muqaddama shamil e ashaa-at hai.

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<sup>4</sup> T: Monthly Magzine (rehan)

You'n ye kitab jo ek maqaale par mushtamil honi thi, muta'adid maqalaat o mazameen ki haamil ho gai aur ab iski ifaadiyat do-chand, se-chand, balke dah-chad hogi hai.

فَلِلَّهِ الْحَمْدُ وَالْمُنَّةُ

Hame'n ummeed hai ke jo hazraat is kitab ka mutalea talab e haq ki niyyat e saadeqa se ta'assub ki aenak utaar kar kare'nge. Unke liye ye kitab minaara e noor aur qandeel e Rabbani saabit hoti. In Sha Allah.

Taaham hidayat Allah ke ikhtiyar mein hai. وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ Hamara kaam samjhaana aur raah e sawab dikha hai. Hamne jo kuch likha hai, poore ikhlaas, hamdardi aur khair khuwaahi se likha hai.

وَاللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ

*Maano na Maano, Jaane Jahaa'n Ikhteyar Hai  
Ham Nek o Badd Huzoor Ko Samjhaae Jaate Hain*

اللهم أرنا الحق حقا وارزقنا اتباعه, والباطل باطلا وارزقنا اجتنابهز آمين

Hafiz Salahuddin Yusuf

Mudeer: Shoba Tehqeeq o Taaleef Darussalam, Lahore

Safar 1433, January 2012

## Muqaddama

### Ta'aruf e Ahle Hadees

Mutakallim e Islam Mualna Muhammad Haneef Nadwi رحمہ اللہ

Ye ajeeb baat hai ke Ahle Hadees ka tasawwur deeni jis darja saada, samajh mein aane waala aur qalb o rooh ko haraarat o tapish ataa karne waala hai, yaar logo'n ne itna hi isey uljhaa diya hai aur uske baare mein ajeeb ajeeb ghalat fehmiya'n phaela rakhi hain.

Sawal kam padhe likhe yaa jaahil ka nahi, acche khaase ulama ka hai. In halqo'n mein agar kisi jaani pehchaani shakhsiyat ke baare mein bhoole se kisi ne ye keh diya ya likh diya ke sahab wo to "Wahabi" "Ghair Muqallid" yaa "Ahle Hadees" hai to naa poochiye sirf itna keh dene aur likh dene se iske mutalliq tabiyat kis tezi se badal jaati hai aur uske khilaf nafrat o ta'assub ke kitne tufaan uth khade hote hain.

Nafrat o tehqeer ka ye baadah e talaq angrez ke istemaari musaaleh ke alaawa aur kin kin muqaddas hatho'n se kasheeda hua hai? Aur tohmat ki is sazish mein kis kis ne hissa liya hai? Kin ki na'anaasir ne Ahle Hadees ke khilaf is nafiyaati mohim ko chalaane mein kaamyab kirdar adaa kiya hai? Ye ek mustaqil aur ilaaheda mauzoo hai. Jo makhsos tehqeeq o iltefaat chaahta hai, hamare nazdeek iske mutalliq sar e dast ta'aruz karna mozoo'n nahi. Kyounke

*Isme kuch parda nasheeno'n ke bhi naam aate hain*

Taaham itni baat keh dene mein koi muzaaeqa bhi nahi ke nafrat ki ye mohim poore zor o shor aur tanzeem ke saath aaj bhi jaari hai. Halaa'nke Jamat Ahle Hadees ke aqaaed aur sargarmiya'n aur karnaame koi cheez bhi to dhakee chupee nahi aur koi cheez bhi aisee nahi, jisme islami nazariya o tasawwur se kisi darje mein bhi inheraf paaya jaae. Balke you'nke kehna chaa hiye ham to ma'atoob aur mastoo jab e ta'azeer hi is binaa par hainke ham fiqa ho yaa kalaam, tafseer ho yaa hadees, deen ke maamle mein adnaa inheraaf ko bhi bardasht karne ke liye taiyaar nahi.

Hamara seedha saa aqeeda ye hai ke haq o sadaaqat ko sirf Kitabullah aur Sunnat e Rasool Allah ﷺ hi mein mehsoor o munhasir maano aur sae'e o amal yaa fikr o aqeeda ka jab bhi koi naqsha tarteef do, to taabish wazu ke liye isi aftaab e hidaayat ki taraf rujoo karo, jisko Allah Ta'ala ne saari kaaenaat e insani ke liye *Siraj e Muneer* thehraaya hai.

Aye Nabi! Bilaa Shubha Hamne Aapko Gawahi Dene Waala, Bashaarat Dene Waala Aur Daraane Waala (banaakar) Bheja Hai. Aur Allah Ke Hukum Se Uski Taraf Dawat Dene Waala Aur Raushan Chiragh (banaakar bheja hai).<sup>5</sup>

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا وَدَاعِيًا إِلَى  
اللَّهِ بِأَذْنِهِ وَسِرَاجًا مُنِيرًا.

Yaha'n is baat ko acchi tarha zahen nasheen kar lena chaa hiye ke ham kisi tarha bhi tareekhi irteqa ke munkir nahi aur zamane ke naaguzer taqaazo'n ke tahat fiqa o kalaam k silsile mein hamare haa'n Jaleel ul qadr ulama aur aimma ne jo giraa'n qadar khidmaat anjaam di hain unse zarrar baraabar sirf nazar karte. Hamare nazdeek Imam Abu Hanifa رحمہ اللہ ki fikri o aaeni kawshe'n, Imam Shafai رحمہ اللہ ki usool o fiqa o hadees ki tarteef, Imam Malik رحمہ اللہ ka ashaab e madeena ke ta'ammul ko dast bard zmaana se hamesha hamesha ke liye mehfooz kar lena aur Imam Ahmad bin Hambal رحمہ اللہ ki jamaa e hadees ki wasee tar koshishe'n hamari tehzeebi inferadiyat ka zinda suboot hain aur ye aisee cheeze'n hain ke jin par ham jis qadr fakhar o naaz kare'n kam hai.

<sup>5</sup> Surah Ahzaab: 45-46

Ham haq ko in sab madaaris e fikr mein, jinki in buzurgo'n ne buniyad rakhi, daaer o saaeer to maante hain, lekin mehsoor o munhasir kisi mein bhi nahi jaante. Kyou'nke hamare nukhta e nigha se sehat o sawaab ki istewaariya'n ghair mashroot taur par sirf Kitabullah aur Sunnat e Rasool Allah ﷺ ke saath khaas hain.

Aye Logo Jo Imaan Laae Ho! Tum Ataa-at Karo Allah Ki, Aur Ataa-at Karo Rasool Ki Aur Un Logo'n Ki Jo Tum Mein Se Saheb e Amr Ho'n. Phir Agar Tum Baaham Kisi Cheez Mein Ikhtelaf Karo To Usey Allah Aur Uske Rasool Ki Taraf Lautado, Agar Tum Waqai Allah Aur Aakhirat Ke Din Par Imaan Rakhte Ho. Ye Behtar Hai Aur Anjam Ke Lehaz Se Bohot Accha Hai.<sup>6</sup>

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا.

Hamare aqeede ki roo se istedlal o taaweel ka yehi 2 cheeze'n nukhta e aghaaz hain aur yehi nukhta e aakhir. Doosre lafzo'n mein Surah Nisa ki is ayat ko ham qanooni asaas (Preamble) samajhte hain. Is ayat hi ke lab o lehje mein ulama se kehte hain ke *"har har mutanaaze fiya mas-ale mein awaal o aakhir Kitab o Sunnat hi ki taraf rujoo keejiye"*.

Taqleed o adm e taqleed ki istelah mein padey baghair ke isme qadre uljhaao aur jhool hai. Ham mohabbat o wafaa ki zuban mein daawa daraan e ishq e Rasool ﷺ se poochna chaahate hain ke khudaara aap hi bataaiye, agar kisi giroh ne ye faisla hi kar liya ho ke talab e aarzu ke daaman ko wo sirf unhi gul booto'n se sajaaga, jo Quran o Sunnat ke sadaa bahaar dabastan mein nazar afroz hain aur kuch logo'n ne az raah e shauq yehi munaasib jaana ho ke unki nazar agar kasb e wazu karegi to unhi anwaar o tajalliyaat se jo chehra e nabuwwat ki zeb o zeenat hain ya zaman o makaan ke faaslo'n ko hataa kar agar koi be-taab o matjas e nigha isi Jamaal e jaha'n ka baraah e raast mushaheda karna chaati hai.

Jiski jalwa araiyo'n ne a'asshaq ke dilo'n mein pehle pehel imaan o amal ki shame'n faroza'n kee'n, to aaya ye koi jurm, gunah yaa ma'asiyat hai? Aur agar ye jurm aur ma'asiyat hai to hame'n iqraar hai ke ham wabistagaan e daaman e risaalat aur asiraan e halqa e nabuwwat mujrim aur gunah gaar hain.

Taqleed aur adm e taqleed ka mas-ala dar-asal fanni o ilmi se ziyaada nafsiyaati hai. Sawal ye hai ke the islam ki roo se hamari awwaleen iraadat ka markaz kaun hai? Hamari pehli aur buniyaadi wabistagi kisse honi chaahiye aur pesh aamada masaael mein, mushkilaat ke hal o kashood ke silsile mein hame'n awwal awwal kiski taraf dekhna chaahiye?

Kitabullah aur Snnat e Rasool ﷺ ki chashm kusha aur abadi talimaat ki taraf yaa fiqhi madaaris e fikr ki waqti o mehdood tabiraar ki taraf? Isse qata'a nazar ke taqleed se fikri o nazar ki taaza kaaiyaa'n majrooh hoti hain aur isse bhi qata'a nazar ke isse khud fiqa o istedlal ke qafilo'n ki tez raftaari mein rukaawat paeda hoti hai, aur tehzeeb o fan ki wusate'n, zindagi, harkat aur irteqa se mehroom ho jaane ke baais hadd darja simtaao ikhteyar kar leti hain, asal naqs isme ye hai ke isse aqeedat o mohabbat ka markaz saqal yaksar badal jaata hai.

Yaane bajaee iske ke hamari iraadat o aqeedat ka mehwar o qibla awwal o aakhir Kitabullah aur Sunnat e Rasool Allah ﷺ rahe, hamari asbiyate'n makhsos fiqhi madaaris se wabista hokar reh jaati hain. Aur ghair shaoori taur par qalb o zahen is baat ke aadi ho jaate hain ke bahes o tamhees ke mas-ale mein Kitab o Sunnat se kisi naa kisi tarha masaael ki wohi noiyyat saabit ho jao hamare halqe aur daaere ke taqaazo'n ke aen mutaabiq ho.

Halaa'nke Allah aur Rasool ﷺ se rabt o talluq ki kaifiyate'n ma'arooziyat (objectivity) chaati hain aur is baat ki mutaqaazi hain ke har mas-ale aur amar mein nukhta e nazar kisi khaas madrasa fikr ki taa'eed o himaayat karna

<sup>6</sup> Surah Nisa: 59



naa ho, balke is shae ki tasdeeq maqsood ho ke akhaz o qubool ke lehaaz se kaunsi soorat Kitabullah Aur Sunnat e Rasool ﷺ se ziyada qareeb tar hai.

Mumkin hai, is par koi saheb keh uthe'n ke masaale par ghaur o fikr karne ka ye to mahez ek andaaz ho yaa ziyaada se ziyaada Ahle Hadees ki nafsyaati deeni ki tashreeh hui, lekin hal talab sawal to ye hai ke sirf andaz e fikr aur usloob e istedlal se koi mazhab yaa maslak mutaiyyan hota hai? Maslak aur mazhab ki ta'ayyin ke liye zaroori hai ke Ahle Hadees ke makhsoos ma-ba'ad at-tabia'aati tasawwuraat ho'n, ilaaheda aur mummaiyyiz ilm ul kalaam ho aur Kitab o Sunnat ki waazeh talimaat par mabni apna ilm ul fiqa ho aur isi ki raushni mein unki khaas tareeq ho, jisse unke irteqaa e ilmi ka pataa chalaaya jaa sakey aur maloom kiya jaa sakey ke maazi qareeb o baed ke mukhtalif adwaar mein unho'n ne mazhab o deen ki tashreeh o ta'abeer ke silsile mein kaar haae numaya'n anjaam diye hain yaa islami tehzeeb o tamaddun ki nishaat afreeniyo'n mein inka kya hissa hai?

Eteraaz bazaahir bohot wazni hai, lekin iska kya kiya jaae ke hamara maslak waqai "*Mazaahib e Mudawwana*" ki fehrist mein shamil nahi. Ye ek mazhab hai, jiske usool aur kalaami o fiqhi paemaani go mutaiyyan hain, taaham istelaahi ma'ano'n mein ye mazhab nahi hai. Iske maan-ne walo'n ke baaqaada mamulaat hain aur aqeeda o amal ka muta'aiyyan qaalib hai. Magar isey kisi lehaz se bhi giroh nahi kehna chaahiye, isi tarha iski islaah o tajdeed ke karnaamo'n par mushtamil apni ek taabnaak tareekh bhi hai, lekin ye tareekh sirf unhi ki tareekh nahi hai, isey poore islam ki tareeq qaraar dena chaahiye.

Bazaahir ye baat hadd-darja tazaad liye hue hai, lekin zara ghaur keejiyega to maloom hoga ke isi tazaad mein iska hal bhi muzmar hai. Kaun nahi jaanta ke pehli sadee hijri ke aakhir hi mein islam ko shadeed noiyyat ke deeni o siyaasi inherafaat se do-chaar hona padaa aur teesri sadee abhi ikhtetaam ko nahi poh'nchi thi ke in inherafaat ne shadeed no'o ke ta'assubaat ka roop dhaar liya.

Isi arsey mein mas-ala e imamat o khilafat ki wajah se shiyyat ubri aur uske pehlu ba-pehlu ek tareekhi haadse ki binaa par kharjiyyat ne janam liya. Jisne aagey chal kar mustaqil fitne ki shakal ikhteyar karli. Inhi siyaasi ikhtelafaat ne ijraa ki maslehato'n ko hawaa di aur musalman *Murjiyya* aur *Ghair Murjiyya* 2 giroho'n mein bat gae aur unaani uloom ke farogh o irteqa ne etezaal o jahmiyyat ki takhleeq ki. Jisne sadiyo'n tak musalmaano ko guna-gu'n aqali ikhtelafaat mein uljhaae rakha, nateeja ye hua ke ilmi o deeni halqo'n mein beesiyo'n nae mas-ale paeda ho gae.

Sifaat e baari a'ani zaat hain yaa ghair. "*Istewaa A'alal A'arsh*" ke kya ma'ane hain? Quran makhlooq hai yaa ghair makhlooq. Qudrat o istetaa-at af-aal se pehle hai yaa unke ham qareen hain. Insaan majboor hai yaa mukhtaar, Allah Ta'ala mahalaat par qaadir hai yaa nahi. Khalq shae se kya muraad hai? Khurd saal atfaal qiyaamat ke roz azaab ka hadaf bane'nge yaa nahi? Jannat o dozakh aarzi hain yaa daaemi? Rooh kya hai?

Ye aur is noo ke ajeeb o ghareeb masaale jinki wajah se islami safo'n mein inteshaar o tashattut ka paeda hona naaguzeer tha. Isi daur mein *Ghunusiyat* (Gabricism<sup>7</sup>) ne jiske maan-ne waale Iraq mein kasrat se the, tasawwuf ko hareefaana shakal mein pesh kiya aur taqaddus o riyazat ke behroop mein is yaqeen ko dilo'n mein utaarne ki koshish ki ke uloom e nabuwwat ke muqable mein Irfan o idraak ka ek aur yaqeeni zariya kashf bhi hai. Jiski madad se barah e raast haqaaeq koneeya o deeniya ka paa lena mumkin hai.

Qareeb qareeb yehi wo zamana hai, jisme fiqhi mazaahib mudawwan o murattab hue aur unke pur-josh haami ek doosre ke muqaabil mein saff aara hue aur baaqaada munazerah o jadal ki buniyad padhi, iska qudrati nateeja ye nikla ke asbiyate'n ubhree'n, halqe bane aur aakhir mein taqleed o jamood ne islami moashre ki askariyat ko apni lapet mein le liya.

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<sup>7</sup> T: Fanatical (google)

Yaha'n ghaur talab ye nukta hai ke gumrahiyo'n ke is hujoom mein islam ki fitrat mein islaah e ahwaal ki jo qudrati salahiyate'n thee'n, kya wo chup chaap ye tamasha dekhti rahi aur kisi giroh, kisi jamat ko ye taufeeq naseeb naa houi ke wo inherafaat ki nishan dahi kare aur ye bataae ke in gumrahiyo'n ke muqable mein islam ka saheeh saheeh mauqaf kya hai? Khush qismati se waaqea ye nahi hai.

Tareekh o seer se sar-sari waqfiyat rakhne waale hazraat bhi jaante hain ke jafwaae hadees e Rasool ﷺ har daur mein aise logo'n ka wujood raha hai ke jinho'n ne kalma e haq ko bar-malaa izhaar kiya hai. Jinho'n ne tajdeed o islaah ki zimmedaariyo'n ko sambhaala hai aur islam ke chera zeba se bidat ke gard o ghubaar ko door karne ki maqdood bhi masaa'i jaari rakhi hain. Jinho'n ne zakhaaer e hadees ki hifaazat ki aur jinho'n ne aqaaed ki pecheedgiyo'n ko suljhaaya aur marwajja fiqhi mazaahib ke muqable mein sunnat par mabni, sunnat se mustambat aur sunnat qareeb tar masael ki taraf fuqaha ki e'enaan tawajjo o iltefaat ko mod dene mein kaamyaabi haasil ki hai. Ye giroh Ahle Hadees wal Sunnah ka hai.

Imam Abu Hasan Ashari رحمه الله ne "*Maqalaat al Islamiyyen*" ki pehli jild ke aakhir mein taqreeban 5 safho'n mein is giroh ke aqaaed o seerat ka ek dilchasp aur dil nawaaz naqsha pesh kiya hai. Jisse andaaza hota hai ke 4<sup>th</sup> sadee hijri ke wast tak Ahle Hadees wal Sunnah ke samne kalaam o fiqa ke kya kya masaael the aur in hazraat ne in masael ko kyou'n-kar hal kiya. Ham is silsila mein dar-asal kehna ye chaahte hain ke islaah o tajdeed ki ye tamaam koshishe'n jo mukhtalif haqlo'n aur mukhtalif zamano'n mein fiqa o kalaam ki taraf taraaziyo'n ko Kitab o Sunnat ke saa'ncho'n mein dhaalne ki gharz se anjaam paae'n, hamari hain. Inka ilm ul kalaam hamara ilm ul kalaam hai. Unki fiqa hamari fiqa hai aur unki tareeq hamari tareeq hai.

Lekin iske bawajood hamne kisi mutaiyyan madrasa ya fiqa ya ilm ul kalaam ke kisi bane banae usoolo'n ko is binaa par apnaane ki koshiah nahi ki hai ke mubaada hamari asbiyate'n bhi apna mehwar badal le'n aur bajaee iske aqeedat o wabistagi ke daaiye baraah e raast Kitabullah Aur Sunnat e Rasool ﷺ se wabista rahe'n, ham bhi is tazaar ka shikar hokar naa reh jaae'n ke jiska maazi mein tamaam fiqhi o kalaami mazahib shikar hue hain.

Goya hamari nafsiya e deeni aur hamare jazab hub e Rasool ﷺ ka taqaaza ye hai ke fikr o amal ki kisi soorat mein bhi ham bajuz Kitabullah ki ataa-at aur Rasool Allah ﷺ ki farmabardaari ke aur kisi taqaiyyud, kisi taqleed aur intesaab ko apne liye gawaara naa kare'n aur zaman o makaan aur ashkhaas o aimma se qata'a nazar har is sacchai ko apnaae'n, har is istedlal ko tasleem kare'n aur tajdeed o islaah ki har is koshish ko sarahe'n jo Quran o Hadees par mabni ho.

Allah Ta'ala se dua hai ke wo isi haal mein hame'n zinda rakhe aur jazb o kaifiyat ke isi jaa'n fizaa aalam mein maut se do-chaar kare. Ameen

Muhammad Haneef Nadwi

## 1. Ahle Hadees Ka Maslak o Manhaj Aur Ahnaaf Se Ikhtelaf Ki Haqeeqat o Noaiyat

### Ek Nihayat Ahem Mabhas Ki Wazahat

Mohaddis ul asr, Hazrat Al A'allam Hafiz Muhammad Gondalwi (d 1985) in naadirah rozagar shakhsiyato'n mein se the jo hazaro'n saal ki gardisho'n ke baad zahoor pazeer hoti hain.

*Hazaar Saal Nargiz Apni Be-noori Pe Roti Hai  
Badi Mushkil Se Hota Hi Chaman Mein Deedawar Paeda*

Wo apne waqt ke azeem mohaqiq, buland paaya aalim, nihayat wasee ul mutalea aur be-misaal mohaddis the. Inka halqa e dars bhi badaa wasee tha. Us waqt Jamat Ahle Hadees mein jitney mein kubaar ulama, shuyooq ul hadees, muftiyaan e ikram, mohaqiqeen aur ahle ilm o qalam hain. Unki aksariyat bil waasta yaa bil-waasta Hazrat Hafiz Sahab (رحمته الله عليه) hi ke khawan e ilm ki reza cheen aur unhi ke chashma faiz se sairab hai aur ye ulama o shuyooq ul hadees ek duniya ko Quran o Hadees ke chashma saafi se sairab kar rahe hain aur jahalat o zalaalat ke andhero'n mein uloom e nabuwat ka noor phaelaa rahe hain.

كثر الله أمثالهم وأيدهم بنصره العزيز

Hazrat Hafiz Sahab (رحمته الله عليه) ki zindagi ka beshtar hissa aur waqt e tadrees mein guzra, wo mukhtalif madaris e Ahle Hadees mein shaik ul hadees ke mansab e Jaleel par faaez rahe. Hafza be-misaal tha, zahen akkhaaz aur nihayat nukta ras tha. Mutalea itna wasee tha ke unse istefada karne waala badi badi librariyo'n se be-niyaaz ho jaata. Uloom e hadees o fiqa mein unki nazar gehri bhi tha aur wasee bhi, al-gharz ilm o fiqa ki ek wasee o areez duniya unke damagh mein samai hui thi.

Hama-waqt tadrees mein guzarne ke bawajood qalm o qartaas se bhi kuch talluq rakha aur kai mauzuaat par apni ilmi yadgare'n chodee'n. Inhi buland paaya kitabo'n mein se ek nihayat alemaana o mohaqqiqaana taaleef “*Al Islaah*” hai. Jo kehne ko to ek Barailwi musannif ki kitab “*Jawaz al Fateha a'ala at Ta'aam*” ke jawab mein tehreer ki gai thi, lekin is mein mazkoora kitab ke dalaael ka postmortem karne ke alaawa bidat, taqleed, qiyaas o ijtehaad jaise ahem mauzuaat par bhi sair haasil aur nihayat mohaqqiqaana bahese'n hain. Jo padhne aur samajhne ke qaabil aur faazil e mauallif ke tafaqqoh, tehqeeq o tadqeeq aur wusat e nazar o mutalea ki bhi mazhar hain.

تقبل الله جهوده وغفرله ورحمه

Hazrat Hafiz Sahab ne apni is kitab mein ek nihayat ahem nukta ye bayan farmaya hai ke “*Ahle Hadees aur Hanafiyya mein naa usooli ikhtelaf hai naa furooi*”

Chunache likhte hain: “*Ahle Hadees ke usool Kitab o Sunnat, ijma aur aqwaal e Sahaba Ikram (رحمته الله عليهم) hain. Yaane jab kisi ek Sahabi ka qaul ho aur uska koi mukhalif naa ho, agar ikhtelaf ho to unme se jo qaul Kitab o Sunnat ke ziyada qareeb ho, is par amal kiya jaae aur is par kisi amal, raae yaa qiyaas ko muqaddam naa samjha jaae aur ba-waqt e zaroorat qiyas par amal kiya jaae. Qiyas mein apne se ilm par etemaad karna jaae hai. Yehi Maslak Imam Ahmad bin Hambal (رحمته الله عليه) aur deegar aaimma aur Ahle Hadees ka hai*”.

Iske baad Elaam al Waqeen (taaleef Imam Ibnul Qaiyyim (رحمته الله عليه) se ek ikhtebaas naqal kiya hai, jisme Imam Ahmad (رحمته الله عليه) ke 5 usoolo'n ka bayan hai, jin par unke fatwo'n ki buniyad hoti thi. Iska khulaasa hasb e zail hai:

**Awwal:** Nusooos. (Quran o Hadees ke sareeh ahkaam) unke hote hue wo kisi aur ki taraf iltefaat naa farmate.

**Duwwam:** Sahaba Ikram (رحمته الله عليهم) ke fataawa. Jab kisi Sahabi ka fatwa milta, jiska koi mukhalif maloom naa hota, to isi par fatwa dete.

Suwam: Jab Sahaba Ikram رضي الله عنهم mein ikhtelaf hota to is qaul ko lete jo Kitab o Sunnat ke ziyada qareeb hota, unke aqwaal se baher naa nikalte.

Chaahrum: Mursal aur Hasan Hadees ko lena, jabke is baab mein koi aur daleel iske mukhalif naa ho. Unke nazdeek Hasan ke mukhtalif maraatib hain. Jab is baare mein koi mukhalif asar yaa qaul e Sahabi yaa Ijmaa naa mile to is Hasan par (jisko wo apni makhsoos istelah mein Zaeef se ta'abeer karte hain) par amal karna unke nazdeek qiyaas se oola hai. Is hadees se muraad baatil, munkar aur wo hadees nahi, jisme koi raawi mutham ho, jis par fatwa dena mana ho. Aimma Arbamein se har ek fil-jumla is baat mein unke saath muafiq hai.

Panjum: Qiyas, isko zaroorat ke waqt lete, jaise Imam Shafai رحمته الله se bhi manqool hai ke qiyas ki taraf sirf zaroorat ke waqt rujoo kiya jaata hai.

Imam Ahmad رحمته الله ke fatwa ke yehi 5 usool hain.

Haqeeqat ye hai ke ye 5 usool sirf Imam Ahmad رحمته الله hi ke nahi, balke unke alaawa teeno'n aimma (Imam Malik, Imam Shafai aur Imam Abu Hanifa رحمته الله ke bhi hain. Hafiz Gondalwi رحمته الله se qabl Shaikh ul Kul Miya'n Nazeer Hussain Mohaddis Dahelwi ke 1 faiz yaafta Hafiz Abdullah Ghazipuri رحمته الله ne bhi ye usool bayan faramaya hai.

Chunaache wo likhte hain: *“Hamare mazhab ka asal usool sirf itteba Kitab o Sunnat hai”*.

Iske hashiya mein likhte hain: *“Isse koi ye naa samjhe ke Ahle Hadees ko ijma e ummat o qiyaas e sharai se inkaar hai, kyou'nke jab ye dono Kitab o Sunnat se saabit hain to Kitab o Sunnat ke maan-ne mein inka maanna aagaya”*.<sup>8</sup>

Alaawa azeen mohaddiseen yaane Ahle Hadees ke nazdeek bhi taqreeban yehi usool hain. Sirf mursal riwayat se hujjiyat o istenaad ke wo qaael nahi, lekin mazkoora ikhtebeas mein mursal ka hawaala jis etebaar se aaya hai wo hai qiyaas ke muqable mein mursal riwayat se istedlal karna aur ye baat ek hadd tak saheeh hai. Mutlaqan mursal riwayat mohaddiseen ke nazdeek naa-qaabil e hujjat hai. Alaawa azeen ye wo nukta aur usool hai jo deegar tamaam Ulama e Ahle Hadees bhi tasleem karte aur bayan karte hain.

شكر الله مساعيدهم

Barre sagheer paak o hind mein fiqhi ikhtelaat ki jo ma'arka araai hai wo Ahle Hadees aur Ahnaaf ke darmiyan hai. Doosri fiqho'n ke paerukaar yaaha'n nahi hain aur agar kahee'n hain to wo itni mehdood tadaad mein hain ke wo kal-a'adam ke hukum mein hain. Is liye jab ye kaha jaae ke Ahle Hadees aur Ahnaaf mein koi ikhtelaf hi nahi, naa usooli aur naa furooi, to is par izhaar e ta'ajjub ek fitri amr hai. Bana-baree'n mazkoora usooli baat nihayat ehmiyat ki haamil aur isse fiqhi ikhtelafaat ki asal noiyyat bhi saamne aajaati hai.

Hazrat Hafiz Sahab رحمته الله ki zindagi hadees padhate hue guzri hai aur is mein qadam qadam par hadees o fiqa ka takraao saamne aata hai. Is liye Hafiz Sahab ka farman you'n-hi saathee saa nahi ho sakta. Balke ye ek taraf to unke jazba *wahdat e ummat* ka ghammaz hai. Jaisa ke inka *Dars e Bukhari* iska shahid e adl hai. Raqim ko khud ikhtetaam e bukhari par inka dars e bukhari sunne ka sharf haasil hai. Isme wo Shah Waliullah رحمته الله ke hawaale se is mauqaf ko tafseel se bayan farmate the, jo Shah Waliullah رحمته الله ne Ahnaaf aur Ahle Hadees ke darmiyan tawafiq ka tareeqa bayan farmaya hai. Jiski kuch tafseel aainda safhaat mein bhi aaegi.

Doosra, Hafiz Sahab ka ye bayan unke nihayat gehre mutalea aur wusat e nazar ka mazhar hai aur wo is tarha ke jaha'n tak Imam Abu Hanifa aur unke jaleel ul qadr talameza (Imam Muhammad aur Qazi Abu Yusuf waghaira رحمته الله) ka aur inka saa tarz e fikr o amal ke ikhteyar karne waalo'n ka talluq hai. Is ko agar saamne rakha jaae to waqai

<sup>8</sup> Ibra Ahlul Hadees wal Quran Bimaa Fee Jaame Ash Shawaahid  
Minal Tohma wal Bohtan: P32

Ahle Hadees aur Ahnaaf ke usoolo'n mein koi farq nazar nahi aaega. Aur furu e usool ke tabe hote hain, is liye furoo mein ikhtelaf bhi koi ma'atedba haisiyat nahi rakhta.

Agar mazkoora daawa saheeh hai to phir Ahnaaf aur Ahle Hadees ke darmiyan fiqhi ma'arka araai ka ye silsila jo kam-o-besh dedh sadee se urooj par hai, kyou'n hai? Aur is ki shiddat kyou'n wusat pazeer hai? Jiski tafseel ke liye "*Tareekh Ahle Hadees*" ka, jo isi fiqhi ikhtelaf ki waadi pur-khaar ki aabla paaiyo'n ki tafsilaat aur razm o bazm ki hikayaat par mushtamil hai, mutalea karna zaroori hai, jo Dr. Muhammad Bahauddin (Muhammad Sulaiman Azhar) ne tehreer ki hai. Jiski 3 jilde'n taba'a ho chuki hain, baqiya jilde'n zer taba'a ya zer e tasweed o tarteeb hain. *Jazallahu Ahsanal Jazaa*

Iski wajah fuqaha e Ahnaaf ka ek doosra giroh hai jo aksariyati giroh hai. Usne daawa to ye kiya ke wo Imam Abu Hanifa رحمته الله ka muqallid hai, lekin unho'n ne apne Imam aur Sahebain (Imam Muhammad aur Imam Abu Yusuf رحمته الله) ke tarz e fikr o amal se yaksar inheraf ka raasta ikhteyar kiya. Halaa'nke fiqa e hanafi in teeno'n aimma ke aqwaal ke majmue ka naam hai. Fiqa hanafi mein *Mufta Behi* qaul kabhi Imam Abu Hanifa رحمته الله ka hota hai, Kabhi Imam Muhammad رحمته الله aur kabhi Qazi Abu Yusuf رحمته الله ka aur baaz dafa Imam Zafar رحمته الله waghaira ka bhi.

Ye soorat e haal fiqa hanafii mein tausee ki aur ahadees e saheeha se adm inheraaf ki ek badi buniyad ban sakti thi. Lekin afsos baad mein aane waale fuqaha e ahnaaf ne apne aimma e salaasa ke maslak aur tarz e amal se inheraaf kiya, jiski wajah se fiqhi ikhtelaf ki khaleej wasee se wasee tar hoti gai aur naubat baae'n jaa raseed ke ab iska paatna taqreeban naa-mumkin hogaya hai.

Is doosre giroh ki 2 qisme'n hain, ek giroh mein inheraf kam hai yaa kam-az-kam usool mein wo apne aimma e salaasa ke bohut qareeb hai, go amal ke etebaar se wo bhi door hai.

Doosri qism in ulama o fuqaha ki hai jo badd-tareen qism ke taqleedi jamood ka shikar hai aur bar-mala ahadees ki hujjiyat ka inkaar karta hai.

### Ahnaaf Ke Teen (3) Giroh:

Is etebaar se Ahnaaf 3 giroho'n mein munqasim hain: Pehle giroh Imam Abu Hanifa رحمته الله aur unke shagirdaan e rasheed Imam Muhammad aur Imam Abu Yusuf رحمتهما الله aur inka saa tarz e amal ikhteyar karne waalo'n par mushtamil hai. Unse Ahle Hadees ka usooli taur par ikhtelaf nahi. Baaz Ahle Hadees ulama (jaise Hazrat Gondalwi رحمته الله) ahnaaf se usool o furu mein ikhtelaf ki jo nafee farmate hain, iska talluq isi giroh se hai. Ham chand aqwaal aur misaalo'n se is giroh ka usooli mauqaf bayan karte hain, taa-ke baat waazeh ho jaae.

### Ahaaf Ke Pehle Giroh: Imam Abu Hanifa aur Sahebain رحمتهما الله Ka Tarz e Fikr o Amal:

Imam Abu Hanifa رحمته الله ki azmat o fuqahat musallam hai, isme 2 raae nahi, lekin zarar inka tarz e amal dekhiye. Imam Sahab رحمته الله se poocha gaya ke agar aapki koi aisee baat ho jo Kitabullah ke mukhalif ho to kya kiya jaae? Aapne farmaya: *Kitabullah ke muqable mein meri baat chod-do*. Unse kaha gaya: Jab aapki baat hadees e Rasool ﷺ ke khilaf ho to? Aapne farmaya: *Hadees e Rasool ﷺ ke muqable mein meri baat ko tark kardo*. Phir aapse kaha gaya: Agar aapki baat qaul e Sahabi ke khilaf ho to? Aapne farmaya: *Iske muqable mein bhi meri raae ko nazar andaaz kardo*. Imam Sahab رحمته الله ka ye qaul Imam Shawkani رحمته الله ne naqal<sup>9</sup> kiya hai.

Unki asal ibaarat darj e zail hai:

*Hazrat Imam Abu Hanifa رحمته الله ne apne shagird e rasheed Imam Abu Yusuf (Yaqoob) رحمته الله se kaha: "Aye Yaqoob! Meri zubaan se niklu hui har baat mat likha karo, is liye ke ham bhi ek insan hain. Aaj ham ek baat kehte hain aur kal isse rujoo kar lete hain, kalki kahi hui baat se parsoo'n rujoo kar lete hain".<sup>10</sup>*

قال صاحب الهداية في روضة العلماء: إنه قيل لأبي حنيفة: إذا قلت قولاً، وكتاب الله يخالفه؟ قال: أتركوا قولِي بكتاب الله. فقيل له: إذا كان خبر الرسول يخالفه؟ قال: يخالفه؟ قال: أتركوا قولِي بخبر الرسول صلى الله عليه وسلم. فقيل له: إذا كان قول الصحابي يخالفه؟ قال: أتركوا قولِي بقول الصحابي.<sup>11</sup>

Aapne Ahle Ilm o Fatwa ko taakeed farmai:

*Jis shqas ko meri keahi hui baat ki daleel ka ilm nahi, is par haraam hai ke wo mere qaul par fatwa jaari kare.*<sup>12</sup>

حرام على من لم يعرف دليلي أن يفتي بقولي.

Aur Aapne apna mazhab in alfaaz mein bayan farmaya:

*Jab Hadees saheeh saabit ho jaae to wohi mera mazhab hai.*<sup>13</sup>

إذا صح الحديث فهو مذهبي.

Yaane hadees e saheeh ke muqable mein kisi ki raae ko ehmiyat haasil nahi. Meri raae bhi hadees ke khilaf ho to wo bhi qaabil e iltefaat nahi, balke tark ke layaq hai aur hadees e saheeh hi asal cheez hai aur yehi mera mazhab hai.

Aap jab fatwa dete to farmate: *"Ye Noman bin Saabit ki raae hai, hamare khayal mein ye bohut acchi raae hai, jo isse behtar baat pesh kare iski baat ko tarjeeh hai".*<sup>14</sup>

Aap hadees ko kitni ehmiyat dete the? Iska andaaza Imam Abu Yusuf رحمته الله ke is waaqea se lagaa sakte hain ke Imam Abu Hanifa رحمته الله ka maslak ye bayan kiya gaya hai ke waqf ka farokht karna jaaez hai. Halaa'nke hadees mein waazeh taur par maujood hai:

<sup>9</sup> Al Qaul al Mufeed

<sup>10</sup> Al Inteqa Fee Fazaael as Salaasa al Aimmah al Fuqaha by Ibne Abdul Barr: P145

<sup>11</sup> Al Qaul al Mufeed Fee Adillah Al Ijتهاad wat Taqleed: P23

<sup>12</sup> Al Mizan al Kubra by Sherani: P38

<sup>13</sup> Raddul Mohtaar by Ibne Abedeen: V1 P68 Darul Fikr 1966 edition

<sup>14</sup> Elaam al Muwaqeen: V1 P75

Waqf naa farokht kiya jaae, naa hibaa kiya jaae aur naa wirsey mein taqseem kiya jaae.<sup>15</sup>

امداد کن امداد کن از رنج و غم آزاد کن

Imam Abu Yusuf famrate hain:

Agar Imam Abu Hanifa رحمہ اللہ ko ye hadees mil jaati to iske mutabiq hi mauqaf ikhteyar karte aur purane ba'ae e waqf ke maslak se rujoo kar lete.<sup>16</sup>

لو بلغ أبا حنيفة هذا الحديث لقال به، ورجع عن بيع الوقف.

Qazi Sadaruddin Ibne Abul Izz Hanafi likhte hain:

Jab Imam Abu Yusuf ne sa'a ki miqdaar aur sabziyo'n mein zakat waghaira ke masael mein rujoo kar liya to farmaya: Agar mere ustad ke ilm mein bhi wo cheez aajaati jo mere ilm mein aai to wo bhi is tarha rujoo kar lete jaise maine rujoo kar liya.<sup>17</sup>

وقد قال أبو يوسف لما رجع عن قوله في مقدار الصاع وعن صدقة الخسروات وغيرها: لو رأى صاحبي ما رأيت لرجع كما رجعت.

Goya Imam Abu Hanifa رحمہ اللہ ne apne talaameza ki tarbiyat aise andaaz mein farmai ke Quran o Hadees ke nusoos ka ehteraam aur inka tasleem karna zaroori hai aur you'n in fiqhi jamood se bachne ka dars diya. Yehi wajah hai ke Imam Sahab رحمہ اللہ ke khusoosi talameza Imam Abu Yusuf aur Imam Muhammad رحمہ اللہ ne apne ustad se be-shumar masael mein ikhtelaf kiya. Yaha'n tak ke unki tadaad do-tehaai bayan ki gai hai.

Imam Ghazali farmate hain:

In dono shagirdo'n ne apne Imam ke mazhab ke do-tehaai masael ka inkaar kiya hai.<sup>18</sup>

استتف أبو يوسف و محمد من اتباعه في ثلثي مذهبه.

Aur ye ikhtelaf furui masael tak mehdood nahi, balke ye ikhtelaf Maulana Abdul Hai Lukhnawi رحمہ اللہ ke baqaul usool mein bhi kuch kam nahi. Chunache wo Muqaddama Umdatul Raayah mein tehreer farmate hain:

Dono shagirdo'n ki apne ustad Imam Abu Hanifa رحمہ اللہ se usool mein mukhalifat bhi kuch kam nahi, hatta ke Imam Ghazali ne kaha ke unho'n ne apne ustad ke mazhab se do-tehaai masael mein ikhtelaf kiya hai.<sup>19</sup>

فإن مخالفتهم لأبي حنيفة في الأصول غير قليلة حتى قال الإمام الغزالي: إنهما خالفا أبا حنيفة في ثلثي مذهبه.

Mazkoora tafseel se waazeh hai ke Imam Abu Hanifa رحمہ اللہ aur unke talamezah e khaas hargiz is fiqhi jamood ke qael nahi hain jo unke baad unke aksar paeurkaaro'n aur naam lewao'n mein paeda hua. Naa unho'n ne ahadees se inheraaf o gurez ke liye khaas usool waza'a aur istemal kiye, jaisa ke baad ke etezaal se mutassir fuqahae ahnaaf ne waza'a kiye aur unki buniyaad par bohot si ahadees ko radd kar diya. Jaisa ke aagey iski kuch zaroori tafseel aaegi.

<sup>15</sup> Bukhari: Al Wisaaya: H2772

<sup>16</sup> Sabal al Salam Sharah Balooagh al Maram by Sana'aani: V3 P86

<sup>17</sup> Al Itteba by Inbe Abul Izz al Hanafi: P28 (Maktaba as Salafiyya, Lahore)

<sup>18</sup> Ta'aliqaat al Usool by Imam Ghazali (Darul Fikr, tehqeeq Muhammad Hasan Haitu)

<sup>19</sup> Muqaddama Udatul Raayah Fee Hal Sharah al Wiquaaya: P8 (Mujtabai Printers, Delhi)

### Apne Aimmā Ke Saheeh Paerukaar:

Unhi ke naqsha e qadam par chalne waale wo baaz ulama hain, jinho'n ne ahadees e saheeha ki buniyad par apni fiqa e hanafi ke bohut se masael yaa baaz ko chod diya aur ahadees ko tarjeeh di. Jaise Maulana Abdul Hai Lukhnawi waghaira hain. Jiski tafseel hamare faazil dost aur mohaqqiq Maulana Irshad ul Haq Asari hafizahullah ki kitab "Maslak e Ahnaaf aur Maulana Abdul Hai Lukhnawi" mein mulaheza ki jaa sakti hai. Unho'n ne 1-2 nahi, beesiyon masael mein hanafi fiqa ko chod kar is maslak aur raae ko ikhteyar kiya, jiska isbaat ahadees se hota hai. Is tarha aur bhi baaz hanafi ulama hain, jinho'n ne yehi mauqaf ikhteyar kiya aur hadees ko aur isse saabit shuda mas-ale ko tarjeeh di. Unki baaz misaale'n Hazrat Hafiz Sahab رحمۃ اللہ علیہ ne bhi bayan ki hain, jinhe'n aap unki kitab "Al Islaah" mein mulaheza farma sakte hain.

### Shah Waliullah Mohaddis Dahelwi رحمۃ اللہ علیہ Ka Maslak o Mashrab:

Inme ek nihayat numaya'n misaal Shah Waliullah Mohaddis Dahelwi رحمۃ اللہ علیہ (d 1176h) ki bhi hai, jinke tarz e fikr o amal ko apnaane ka deobandi ahnaaf bhi daawa karte hain, lekin ye inka sirf daawa hi hai. Agar waqai aisa hota to Ahle Hadees aur ahnaaf ke darmiyan fiqhi ikhtelafaat ki khaleej yaa shiddat yaqeenan kam ho jaati. Shah Sahab رحمۃ اللہ علیہ ke mauqaf ko ham apni baat ki wazahat ke liye yaha'n apne alfaaz aur siyaaq mein bayan karna munaasib samajhte hain.

Alaawa azee'n Shah Sahab رحمۃ اللہ علیہ ne apne mukhlisaana masai se jaha'n ek taraf fiqhi jamood ko toda, waha'n doosri taraf isko kam karne ke liye aise fikri o nazariyati khutoot ki bhi nishandahi farmai hai jinhe'n ikhteyar karke fiqhi ikhtelafaat ki shiddat o wusat aur hazbi ta'assub ko kam kiya jaa sakta hai.

Unho'n ne uske liye ek tajweez to ye pesh ki hai ke fiqhi ikhtelafaat bil-khusoos Hanafi Shafai ikhtelafaat Quran o Hadees ke zawaahir par pesh kiye jaae'n. Jo unke mutabiq yaa unke aqraab ho'n, unhe'n tasleem kar liya jaae aur jo fiqhi masael Quran o Hadees ke khilaf ho'n, unhe'n tark kar diya jaae.

Doosri tajweez ye pesh ki hai ke fuqaha e Ahle Hadees aur fuqaha e Ahlur Raae, dono etedaal ka raasta ikhteyar kare'n. Awwal uz Zikr giroh Quran o Hadees ke zawaahir ko taqaddus ka itna darja naa de ke tafaqqoh bilkul nazar andaz ho jaae, jaise Ahle Zaahir (Imam Ibne Hazam رحمۃ اللہ علیہ waghaira) ne kiya, aur saani us zikr giroh aqwaal e aima ko itni ehmiyat naa de ke Quran o Hadees ke nusoos se bhi wo faaeq-tar ho jaae'n. Balke uske bain bain raasta ikhteyar kiya jaae.

Fuqaha e ikram ki fiqhi kawishon se bhi istefaada kiya jaae, lekin nusoos e sareeha ka bhi poora ehteraam o taqaddus malhoos e khaatir rahe. Isey wo mohaqqiqeen fuqaha e Ahle Hadees ka tareeqa batlaate hain aur isi ki talqeen unho'n ne ba-shad o mad aur ba-takraar o israr ki hai. Is silsile ki chand ibaarate'n pesh e khidmat hain.

Apni mashoor taaleef "At Tafhimaat al Ilaahiya" mein aqaaed ke baare mein Kitab o Sunnat, qadmaae Ahle Sunnat aur Salaf ke mahaaj ki pabandi ki wasiyyat karte hue furuaat ke baare mein likhte hain: *"Furu mein ulama e mohaddiseen ki paerwee karna jo hadees o fiqa ke jaame hain. Masael e fiqhiya ko Kitab o Sunnat par pesh karna, jo unke muafiq ho'n, unhe'n qubool karna aur mukhalif ko phaink dena. Ummat ke liye iske siwa chaara nahi ke wo har waqt ijtehad masael ko Kitab o Sunnat par pesh karti rahe aur wo khushk fuqaha jinho'n ne taqleed ko zaroori qaraar de rakha hai aur sunnat ki talash o justaju ko tark kiya hua hai. Unki baate'n naa sunna, naa unki taraf nazar e iltefaat karna. Unke baghair hi Haq Ta'ala ke qurb ki justaju karna".*<sup>20</sup>

<sup>20</sup> Al Tafhimaat e Ilaahiya : V2 P288 (taba jadeed Shah Waliullah Academy, Hyderabad)



At Tafhimaat al Ilaahiya jild 1 mein farmate hain:

Main unse kehta hu'n jo khud ko fuqaha samajhte hain aur unme intehai taqleedi jamood aachuka hai ke jab inko ummat mein mamuli bhi saheeh hadees poho'nchti hai to is par amal se unhe'n sirf taqleed e jaamid rok deti hai, aur bilkul zaahir parast hazraat se bhi kehta hu'n, jo aise fuqaha ka inkaar karte hain jo hameleen e ilm aur aaima e deen hain ke ye dono fareeq ghalat raah par jaa rahe hain. Ye kam-fehmi ki raah hai aur maamla (haq) in dono ke bain bain hai.<sup>21</sup>

Kuch aagey chal kar farmate hain:

Main Allah ke liye Allah ki qasam khaa kar kehta hu'n ke ummat mein se kisi aadmi ke mutalliqa, jisse khataa o sawaab dono baato'n ka ehtemaal hai, ye eteqaad rakhna ke Allah ne iski ataa-at mujh par farz kardi hai aur mere liye sirf wohi cheez wajib hai jisey wo wajib qaraar de. Kufr hai. Kyou'nke shariyat us shakhs se muddato'n pehle maujood hai, jisey ulama ne yaad kiya, raawiyo'n ne bayan kiya aur fuqaha ne iske mutabiq faisle kiye. Logo'n ne ulama ki taqleed par sirf is liye ittefaq kiya ke wo Aap ﷺ se shariyat ke raawi hain, unhe'n jo ilm tha hame'n nahi aur ilm inka mashghala tha. Jabke hamara waisa mashghala nahi. Lekin agar hadees saheeh ho, mohaddiseen ne iski sehat ki gawahi di ho, logo'n ne is par amal kiya ho aur maamla waazeh ho chuka ho, phir is hadees par is liye amal naa kiya jaae ke uske imam ya muttabe ne iske mutabiq fatwa nahi diya to ye bohut badi gumrahi hai".<sup>22</sup>

Nez farmate hain (jiska khulaasa hai):

Mulla Ali ki taraf se mere dil mein ye daaiya paeda hua ke Imam Abu Hanifa ر.ا.ه. aur Imam Shafai ر.ا.ه. ke mazahib ko jo ummat mein mashoor hain, in dono ko yakjaa kar diya jaae (jiska tareeqa ye hai ke) dono mazahib ke fuqaha o ulama ki muratteba kitabo'n ko hadees e Nabawi ﷺ par pesh kiya jaae. Jo masael hadees ke muafiq ho'n, qubool kar liye jaae'n aur jinki asal hadees mein naa ho, unhe'n saaqit kar diya jaae. Is tarha naqd o nazar (jaa'nch padtaal) ke baad jin masael mein ittefaq ho jaae in par mazbooti se amal kiya jaae. Agar ikhtelaf ho to waha'n 2 raae'n tasawwur karli jaae'n aur dono par amal saheeh samjha jaae.<sup>23</sup>

إني أقول لهؤلاء المسمين أنفسهم بالفقهاء الجامدين علي التقليد، يبلغهم الحديث من أحاديث النبي صلى الله عليه وسلم بإسناد صحيح، وقد ذهب إليه جمع عظيم من الفقهاء المتقدمين، ولا يمنهم إلا التقليد، لمن لم يذهب إليه، ولهؤلاء الظاهرية المنكرين للفقهاء الذين هم طراز حملة العلم، وأئمة أهل الدين: إنهم جميعاً على سفاهة وسخافة رأي و ضلالة وإن الحق أمر بين بين.

وأشهد لله بالله أنه كفر بالله أن يعتقد في رجل من الأمة ممن يخطئ، ويصيب أن الله كتب عليّ اتباعه حتماً، وأن الواجب عليّ هو الذي يوجب هذا الرجل عليّ، ولكن الشريعة الحقة قد ثبتت قبل هذا الرجل بزمان، قد وعاهها العلماء، وأداها الرواة، وحكم بها الفقهاء، وإنما اتفق الناس على تقليد العلماء عليّ معنى أنهم رواة الشريعة عن النبي صلى الله عليه وسلم، وأنهم علموا مالم نعلم، وأنهم اشتغلوا بالعلم مالم تشتغل، فلذلك قلدوا العلماء، فلو أن حديثاً صح، وشهد بصحته المحدثون، وعمل به طوائف، فظهر فيه الأمر، ثم لم يعمل به هو، لأن متبوعه لم يقل به، فهذا هو الضلال البعيد.

ونشأ في قلبي داعية من جهة الملأ الأعلى، تفصيلها أن مذهبي أبي حنيفة والشافعي هما مشهوران في الأمة المرحومة، وهما أكثر المذاهب تابعاً وتصنيفاً، وكان جمهور الفقهاء والمحدثين والمفسرين والمتكلمين والصوفية متمذهبين بمذهب الشافعي، وجمهور الملوك وعامة اليونان متمذهبين بمذهب أبي حنيفة، وأن الحق الموافق لعلوم الملأ الأعلى اليوم أن يجلا كمذهب واحد، يعرضان على الكتب المدونة في حديث النبي صلى الله عليه وسلم من الفريقين، فما كان موافقاً بهما يبقئ، وما لم يوجد له أصل يسقط، والثابت منها بعد النقد إن توافق بعضه بعضاً، فذلك الذي يعرض عليه بالنواجز، وإن تخالف تجعل المسئلة على قولين، ويصح العمل عليهما أو يكون من قبل اختلاف أحرف القرآن أو على الرخصة والعزيمة أو يكونان طريقين للخروج من المضيق، كتعدد الكفارات أو يكون أخذاً بالمياحين المستويين، لا يعدو الأمر هذا الوجه إن شاء الله تعالى.

<sup>21</sup> Al Tafhimaat e Ilaahiya: V1 P277 (taba jadeed)

<sup>22</sup> Al Tafhimaat e Ilaahiya: V1 P279 (taba jadeed)

<sup>23</sup> Al Tafhimaat e Ilaahiya: V1 P279-280 (taba jadeed)

Al Tafhimaat e Ilaahiya, Jild 2 mein iski baa'e'n taur par wazaahat farmate hain:

*Furooaat mein wo cheeze'n leli jaae'n jin par ulama muttafiqa ho jaae'n, bil-khusoos Hanafi, Shafai fiqa se namaz aur taharat ke muttafeqa masael le liye jaae'n aur agar ittefaq naa ho sakey to phir zahir hadees aur maarooof hadees ke mutabiq amal kiya jaae. Ham kisi saheb e ilm ki tehqeer nahi karte, sab taalib e haq the, taaham Nabi ﷺ ke alaawa ham kisi aur ki asmat ka eteqaad nahi rakhte aur khair o shar ki ma'arefat ke liye mizan hamare nazdeek Allah ki kitab aur maarooof sunnat hi hai, naa ke ulama ke ijtehaad aur soofiya ke aqwaal.*<sup>24</sup>

ونحن نأخذ من الفروع ما اتفق عليه العلماء، لا سيما هاتان الفريقتان العظيمتان الحنفية والشافعية، وخصوصاً في الطهارة والصلوة، فإن لم يتيسر الاتفاق، واختلقوا، فنأخذ بما يشهد له ظاهر الحديث ومعروفه، ونحن لا نزدري أحداً من العلماء، فالكل طالبوا الحق، ولا نعتقد العصمة في أحد غير النبي صلى الله عليه وسلم، والميزان في معرفة الخير والشر الكتاب على تأويله الصريح، ومعروف السنة، لا اجتهد العلماء ولا أقول الصوفية.

*Furooaat mein wo cheeze'n leli jaae'n jin par ulama muttafiqa ho jaae'n, bil-khusoos Hanafi, Shafai fiqa se namaz aur taharat ke muttafeqa masael le liye jaae'n aur agar ittefaq naa ho sakey to phir zahir hadees aur maarooof hadees ke mutabiq amal kiya jaae. Ham kisi saheb e ilm ki tehqeer nahi karte, sab taalib e haq the, taaham Nabi ﷺ ke alaawa ham kisi aur ki asmat ka eteqaad nahi rakhte aur khair o shar ki ma'arefat ke liye mizan hamare nazdeek Allah ki kitab aur maarooof sunnat hi hai, naa ke ulama ke ijtehaad aur soofiya ke aqwaal.*<sup>25</sup>

“Al Insaaf” aur “Aqd al Jaiyyad” mein bhi Shah Sahab ﷺ ne is mauzoo par badi umda aur mufeed bahese'n ki hain. Balke ye dono kitabe'n khaas isi mauzoo par hain aur fiqhi ikhtelaf ka ek motadil hal pesh karti hain.

In ikhtebasaat se 2 baate'n behrehaal waazeh hain:

1. Unke nazdeek nusoos Quran o Hadees deegar tamaam ijtehadaat o awaal e aimma ziyaada ahem hain.
2. Wo fiqhi ikhtelafaat aur taqleedi jamood par mutmaeen nahi, balke wo usko khatam karne ki shadeed arzu aur khwahish rakhte the aur in dono baato'n se maloom hota hai ke wo taqleedi aur fiqhi jamood ko sakht napasand karte the.
3. Shah Waliullah ﷺ in khud-saakhta fiqhi usoolo'n ke bhi khilaf hain jinki binaa par ghaali muqallideen ne bohot si ahadees e saheeha mustarad kardi hain. Chuanche ek jagah likhte hain: “*Har mazhab waale ne apne mazhab ke (isbaat ke) liye usool banaa liye, ahnaaf ne apne mazhab ki pukhtagi ke liye kuch usool taraash liye hain (jinki raushni mein wo har cheez ko dekhte hain) masalan khaas mubeen hai. Isey bayan ki zaroorat nahi. Aam bhi khaas ki tarha qatai ad dalaala hai. Mafhoom mukhalif motabar nahi. Kasrat e riwaayat ki wajah se tarjeeh ghair motabar hai. Kitabullah par ziyaadati, Kitab ka naskh hai waghaira waghaira*”.<sup>26</sup>

In khud-saakhta usoolo'n ki buniyad par bohot se logo'n ne kitni hi ahadees e saheeha o qawiya ko radd kar diya hai. Jiski tafseel badi lambi aur dil kharaash hai. Shah Sahab ﷺ ne “Hujjatullahil Baalegah”<sup>27</sup> aur “Al Insaaf” mein bhi in waza'a karda usoolo'n aur unki binaa par ahadees ko radd karne ka zikar kiya hai.

Hamne yaha'n Shah Sahab ﷺ ka ye ikhtebaas sirf is pehlu ki wazahat ke liye pesh kiya hai ke wo aise taqleedi jamood ke sakht khilaf hain, jiski dawat muqallideen dete hain.

4. Shah Sahab ﷺ ki fiqhi wusat unke is tarz e amal se bhi waazeh hoti hai, jo unho'n ne “ijtehad” ke silsile mein ikhteyar farmaya hai. Shah Sahab ﷺ ne mukhtalif muqamaat par ijtehaad aur istembaat e masaael ke 2 tareeqe bayan farmae hain. Chunache ek jagah likhte hain: “*Salaf mein istembaat e masaael (ijtehad)*

<sup>24</sup> Al Tafhimaat e Ilaahiya: V2 P242-243 (taba jadeed)

<sup>25</sup> Al Tafhimaat e Ilaahiya: V2 P242-243 (taba jadeed)

<sup>26</sup> Qurratul A'ainain Fee Tafzeel ash Shaikhain: P176

<sup>27</sup> V1 P160

ke 2 tareeq the. Pehla ye ke Quran o Hadees aur Asaar e Sahaba Ikram ﷺ jamaa kiye gae aur unki raushni mein aamaada masaael par ghaur kiya gaya.

Ye Mohaddiseen (Ahle Hadees) ka tareeqa tha. Doosra tareeqa ye ke (Quran o Hadees aur Asaar e Sahaba Ikram ﷺ ki bajaaye) aimma ke manqah aur mazhab qawaaed e kulliya ki raushni mein pesh amaada masael ka hal talash kiya gaya aur asal maa-khaz (Quran o Hadees) ki taraf tawajjo ki zaroorat hi naa samjhi gai. Ye fuqaha ka tareeqa hai, salaf mein se ek giroh pehle tareeq ka paaband hai aur ek giroh doosre tareeq ka”.<sup>28</sup>

Aur “Aqd ul Jaiyyad” mein Shah Sahab ﷺ ne Ahle Hadees (Mohaddiseen) ke bhi 2 giroho’n ka zikar kiya hai. Ek Mohaqqiqeen fuqaha e Ahle Hadees aur doosre Zaheri Ahle Hadees aur Ahle Zawaher ko mohaqqiqeen Ahle Hadees se alag qaraar diya hai. Zaheriyo’n ki alaamat ye batlaai hai ke wo qiyaas o ijma ke qael nahi. Chunache Shah Sahab ﷺ mohaqqiqeen fuqaha e Ahle Hadees ke tarz e ijtehaad aur istembaat e masaael ke zikar ke baad likhte hain:

Mohaqqiqeen fuqaha e Ahle Hadees mohaddiseen ke ye tareeqa tha aur aise log kam hain aur ye log  
قوله من أهل الحديث الذين لا يقولون بالقياس والإجماع. وهم غير الطاهرين  
ilaaheda hain, zaaher Ahle Hadees se jo qiyaas ke qael hain naa ijma ke.<sup>29</sup>

Hujjatullahil Baalegha mein Shah Sahab ﷺ ne unhi mohaqqiqeen fuqaha e Ahle Hadees ke in qawaaed ka tazkirah farmaya hai jo unke nazdeek tatbeeq bain an nusoos, itembaat e masael, ijtehaad o raae ke liye meyaar aur buniyadi usool hain. Jinka urdu tarjuma hasb e zail hai:

“Jab Quran e Majeed mein koi hukum saraahatan maujood ho to Ahle Hadees ke nazdeek kisi doosri cheez ki taraf tawaaje ki zaroorat nahi”

“Agar Quran e Majeed mein taaweel ki gunjaesh ho aur mukhtalif mataalib ka ehtemaal ho to hadees ka faisla naatiq hota, Quran e Majeed ka wohi mafhoom durust hoga, jiski taaeed sunnat se hoti ho. Agar Quran e Majeed kisi hukum ke mutalliq khamosh ho to amal hadees par hoga. Wo hadees chaahe fuqaha ke darmiyan mashoor o maroof ho yaa kisi shaher ke saath makhsoos ho yaa kisi khandaan yaa kisi khaas tareeqe se marwi ho aur chaahe us par kisi ne amal kiya ho yaa naa kiya ho, wo hadees (basharte sehat) qaabil e istenaad hogi”.

“Jab kisi mas-ale mein hadees mil jae to kisi Imam aur Muftahid ki parwaa naa ki jaaegi, naa koi asar qaabil e qubool hoga”.

“Jab poori koshish ke bawajood kisi mas-ale mein hadees naa mile to Sahaba Ikram ﷺ o Taabaeen ﷺ ke fatwo’n par amal kiya jaaega aur isme kisi qaum aur shaher ki qaed ya takhsees nahi hogi, agar khulafa aur jamhoor fuqaha muttafiq ho jaae’n to isey kaafi samjha jaaega”.

“Agar fuqaha mein ikhtelaf ho to ziyada muttafiq o aalim aur ziyada hifz o zabt rakhne waale shakhs ki hadees qubool ki jaaegi yaa phir jo riwayat ziyada mashoor hogi isey liya jaaega. Agar ilm o fazal, wara’a o taqwa aur hifz o zabt mein sab baraabar ho to is mas-ale mein mutaddid aqwaal mutasawwur ho’nge jin mein se har ek par amal jaaez hoga”.

“Agar isme bhi itmenan bakhsh kaamyabi naa ho to Quran o Sunnat ke umoomaat, iqtezaa aur imaa-aat (isharaat) par ghaur kiya jaaega. Usool e fiqa ke marwajja qawaaed par etemaad nahi kiya jaaega, balke tamaniyat e qalb aur zameer ke sukoon par etemaad kiya jaaega. Jis tarha mutawatir riwayat mein asal cheez raawiyo’n ki kasrat

<sup>28</sup> Musaffa Sharah Muwatta: V1 P4 (old edition)

<sup>29</sup> Aqdu Jaiyyad Ma’a Tarjuma Silk Marwareed: P44 (Mujtabai Printers, Delhi)

aur unki haalat nahi balke asal shae dil ka itmenan aur sukoon hai. Ye usool pehle buzurgo'n (Sahaba Ikram رضي الله عنهم o Taabaeen رضي الله عنهم) ke tareeqa e kaar aur unki tasrihaat se maa-khaz hain".

Iske baad Shah Sahab رحمته الله ne in asaar ka zikar kiya hai jin mein in usoolo'n ki taraf rehnumaai ki gai hai jin mein awaaliyat Quran, Hadees aur Asaar e Sahaba Ikram رضي الله عنهم ko di gai hai.

Hamare khayal mein ijtehaad ka ye tareeqa jisey Shah Sahab رحمته الله ne tafhimaat mein bain bain aur Aqdul Jaiyyad mein mohaqqiqeen fuqaha e Ahle Hadees ka tarz batlaaya hai, jisme zahiriyo'n ki tarha qiyas e saheeh aur baa-qaaeda ijtehaad ka inkaar hai, naa ahle ilm fuqaha ki saheeh fikri kawisho'n se eraaz aur naa jaamid muqallideen ki tarha nusoos e Quran o Hadees se be-etenai aur unme taujihaat e baeeda aur tawilaat e rakeeka ki targheeb hai, yehi tareeqa ijtehaad saheeh hai.

Aur ye phele guzar chuka hai ke Shah Sahab رحمته الله ne apni wasiyyat mein unhi fuqaha e mohaddiseen ki paerwee ki taakeed ki hai jo hadees o fiqa ke jaame ho'n aur hamesha fiqhi taqrihaat ko Kitab o Sunnat par pesh karne ko zaroori samajhte ho'n.

Shah Sahab رحمته الله ke motadil maslak aur fiqhi wusat e zarfi ki tafseel pesh karne ka asal maqsad ye hai ke Pakistan mein bhi us waqt isi fiqhi wusat ki zaroorat hai. Iske baghair yaha'n nifaaz e islam ki manzil qareeb nahi aasakti. Alaawa azee'n Ahle Hadees aur Ahnaaf ke ma-bain fiqhi ikhtelafaat ki wusat o shiddat bhi kam nahi ho sakti, jabke zaroorat isko kam karne ki hai.

**Ye Mazmoom Talfeeq Nahi, Jaaez Talfeeq Hai:**

Baaz log shayad is nuqta e nazar ko talfeeq qaraar de kar isey mustarad kar de'n, lekin ye rawaiyya saheeh nahi. Talfeeq ka matlab hai ke ek mazhab ka hamil shakhs doosre mazahib ki baate'n ikhteyar karle. Ye talfeeq mutlaqan mazmoom nahi. Sirf us waqt mazmoom hai, jab maqsad sirf shuliyato'n ki talash ho. Har mazhab se apni khwahish e nafs ke mutabiq cheeze'n le lena, ye yaqeenan qaabil e mazammat hai.

Lekin agar maqsad ye ho ke is tarha nusoos e shariyat ki baala dasti qaaem ho aur awaam ko ziyada asaani faraaham ki jaae to ye aen matloob hai, isey koi bhi talfeeq qaraar naa dega, jo mazmoom hai. Khud Imam Abu Hanifa رحمته الله bhi sike jawaz ke qael hain.

Chunache Mulla Ali Qari Hanafi farmate hain:

*Hanati waghaira ne Abu Imam Sahab رحمته الله haq ka ye qaul naqal kiya hai ke jo shakhs har mazhab se asaaniya'n aur rukhsate'n hi pasand karega to is tarha wo fasiq ho jaaega aur Imam Abu Hanifa رحمته الله ka maslak ye hai ke isse wo fasiq nahi hoga.<sup>30</sup>*

وحكى الحناطي وغيره عن أبي إسحاق فيما إذا اختار من كل مذهب ما هو أهون عليه أنه يفسق به، وعن أبي حنيفة أنه لا يفسق به.

Sirf rukhsate'n talash karna bhi Imam Abu Hanifa رحمته الله ke nazdeek fisq nahi to nusoos e shariyat ki baala-dasti aur awaam ki sahlato'n ke nuqta e nazar se mukhtalif mazahib ki baate'n ikhteyar karna kase ghalat hoga? Chunache har daur mein ulama ne aisa kiya hai.

Khud paak o hind ke hanafi ulama ne Zauja Mafqood al Khabar ke baare mein fiqa hanafi ki bajae Maliki fiqa ka maslak apnakaar isey 4 saal ke intezar ke baad 4 mahine 10 din ki iddat guzar kar nikah karne ki ijaazat di hai. Isi tarha aurto'n se mutalleqa baaz aur masael mein bhi ye ijaazat di hai.

Jiski tafseel "Al Heelah an Naajezah" mein dekhi jaa sakti hai. Aur iski taaeed muttaheda Hindustan ke deegar ulama e ahnaaf ne bhi ki hai.

<sup>30</sup> Mirqat al Mafateeh: V7 P33 (Maktaba Imdadiya)

Alaawa azee'n fuqaha ne saraahat ki hai ke is tarha karne se koi shakhs taqleed e imam ke daere se nahi nikalta, jaisa ke paak o hind ke ahnaaf maaliki maslak apnaane ki wajah se hanafiyat se kharij nahi hue.

Balke ek hanafi aalim, jinho'n ne fiqa e hanafi ko mudallal karne ke liye 5 zakheem jildo'n mein ek kitab<sup>31</sup> ne zauja mafqood al khabar ke mas-ale mein 4 saal se bhi kam muddat ke andar, yaane 1 saal aur ba-waqt e zaroorat fil-flor adaalat ko nikah faskh karke mazkoora aurat ko doosri jagah shaadi karne ki ijaazat di hai. Chunache wo ek saal ke qaul ko (4 saal ke muqable mein) maujooda zamane ke lehaz se tarjeeh dete hue likhte hain: *"Magar lazim hai ke mazeed 1 saal intezar ka hukum us soorat mein diya jaae ga jabke aurat ke paas 1 saal nafqe ka intezam maujood ho, basoorat e deegar adaalat, baad suboot e mafqood al kabhri, bawajah mafqood al kabhri shahar o adm e maujoodgi e nafqa, fil-floor nikah faskh karne ki majaaz hogi"*.<sup>32</sup>

#### Maulana Taqi Usmani Sahab Ka Eteraaf:

Maulana Mufti Taqi Usmani Sahab (Sabiq Judge Wafaaqi Sharai Adaalat, Pakistan) jo ek bade hanafi aalim Maulana Mufti Muhammad Shafee Marhoom ke Jaleel ul qadr sahebzaade hain aur khud bhi apne ilm o fazal ke etebaar se maujooda ulama e ahnaaf mein ek nihayat mumtaz muqam ke hamil hain aur apne walid e giraami ke qaaem karda Darul Uloom Karachi mein tadrees e hadees aur ifta o tehqeeq ke mansab e aali par faaez hain.

Wo Maulana Ashraf Ali Thanwi marhoom ki mazkoora kitab "Al Heelah an Naajezah Fil Haleela al A'aajezah" ke nae edition ke dibache mein fiqa hanafi se khurooj ka jawaz tasleem karte hue is haqeeqat ka eteraf karte hain ke fiqa hanafi mein aurt'o'n ko pesh aane waali mushkilaat ka koi hal nahi hai.

Chunache wo likhte hain: *"Aisee khawateen jinho'n ne nikah ke waqt tafweez e talaq ke tareeqe ko ikhteyar naa kiya ho, agar baad mein kisi shadeed majboori ke tahat shauhar se galu-khalaasi haasil karna chaah'e'n, masalan shauhar itna zalim ho ke naa nafqa deta ho, na abaad karta ho, yaa wo pagal ho jaae yaa mafqood al khabar ho jaae yaa naa-mard ho aur az khud talaq ya khula par amaada naa ho, to asal hanafi maslak mein aisee aurt'o'n ke liye shadeed mushkilaat hain. Khaas taur par in muqamaat par jaha'n shariyat ke mutabiq faisle karne waala koi qaazi maujood naa ho, aisee aurt'o'n ke liye asal hanafi maslak mein shauhar se rehaai ki koi soorat nahi hai.... Hazrat Hakeem ul Ummat (Maulana Thanwi) Qaddas sirrah ne aise beshtar masael mein maliki mazhab ke mutabiq fatwa diya hai"*.<sup>33</sup>

Alaawa azee'n fuqaha e ahnaaf ne saraahat ki hai ke is tarha karne se koi shakhs taqleed e imam ke daere se nahi nikalta, jaisa ke pak o hind ke ahnaaf maliki maslak ke apnane ki wajah se hanafiyat se kharij nahi hue. Maulana Abdul Hai Hanafi Lukhnawi, Shah Waliullah Mohaddis Dahelwi, Shah Abdul Aziz aur Mirza Mazhar Jan Janaan رحمہ اللہ aur deegar bohot se hazraat ne ahadees ki binaa par fiqa hanafi ke baaz masael ko chod diya. Khud Sahebain رحمہ اللہ ne do-tehaai masael mein Imam Abu Hanifa رحمہ اللہ se ikhtelaf kiya. Kisi ne bhi ye fatwa nahi diya ke is tarha karne se ye hazraat hanafiyat se ya taqleed e imam se kharij ho gae.

Balke haqeeqat ye hai ke ye wohi tarz e fikr o amal hai jo Imam Abu Hanifa رحمہ اللہ aur unke Arshad talaameza ne ikhteyar kiya aur isme koi kharabi nahi, balke ye nihayat pasandeeda, mustehsan aur ek musalman se matloob hai. Aur ahnaaf ka yehi wo giroh hai jiki baabat bajaa taur par kaha gaya hai ke unke aur Ahle Hadees ke ma-bain naa koi usooli ikhtelaf hai aur naa furooi. Nex ittehad e ummat ka bhi ye ek behtareen tareeqa balke wahed hal hai.

<sup>31</sup> Majmua Qawaneen e Islam by Dr. Tanzeel ur Rahman (Former Chairman Islami Nazariyati Council, Pakistan)

<sup>32</sup> Majmua Qawaneen e Islam V2 P701 (shaaya karda: Idaara Tehqeeqat e Islami, Islamabad, Pakistan)

<sup>33</sup> Al Heela an Naajezah Fee Haleela al A'aajezah P9-10 (Darul Asha-at Karachi)

## Ulama e Ahnaaf Ke Deegar 2 Giroh:

Unke alaawa deegar ulama e ahnaaf hain, inka maamla isse pehle giroh se bohot mukhtalif hai aur phir unme bhi 2 giroh hain, in dono ke tarz e amal se Ahle Hadees ko shadeed ikhtelaf hai.

### Pehla Giroh:

Ye wo giroh hai jo aksar o beshtar hadees ki sehat o zoaf ke is meyaar ko aur naqd o tehqeeq e hadees ke in usoolo'n ko tasleem karta hai jo mohaddiseen e ikram ne waza'a aur muqarrar kiye hain. Jaise Shaikhul Hadees Maulana Sarfaraz Khan Safdar Ghakdawi, jinka inteqal kuch arsa qabl hi (ghaleban 2009 mein) hua hai aur jinho'n ne hanafi maslak ki taaeed mein mutaddid kitabe'n tehreer ki hain. Unki ek kitab Mas-ala Fateha Khalf al Imam mein "Ahsanul Kalaam" ke naam se hai. Jiske jawab mein Maulana Irshad ul Haq Asari hafizahullah ki kitab "Tauzeeh ul Kalaam" hai.

Maulna Ghakdawi marhoom apni kitab ke ibtedaiye mein likhte hain: *"Hamne baaz muqamaat par aimma jirah o ta'adeel aur jamhoor mohaddiseen e ikram ke musallama aur tae shuda usool o zawaabit ke a'ain mutaabiqa siqa raawiyo'n se mutalliq suqaahat aur adaalat ke aqwaal to naqal kar diye hain, lekin agar baaz aimma ka koi jarhee kalma milaa to wo nazar andaaz kar diya hai. Isi tarha agar kisi zaeeef aur kamzor raawi ke baare mein kisi imam ka koi tauseeq ka jumla mila hai to isko bhi dar khor e e'tenaa nahi samjah, kyou'nke fun e rijaal se adna wafiyat waale bhi ba-khoobi is amr se waqif hain ke koi bhi aisa siqa (raawi) jis par jirah ka koi kalma manqool naa ho yaa aisa zaeeef (raawi) jisko kisi ek ne bhi siqa naa kaha ho, kabeeriyat e ahmar ke mutaraadif hai.... baae'n hama ham ne tauseeq o tazeef mein jamhoor aimma jirah o ta'adeel aur aksar aimma e hadees ka saath aur daaman nahi choda. Mashoor hai ke: Zuban e Khalq Ko Naqqarah e Khuda Samjho".<sup>34</sup>*

Maulana Marhoom ne siqa aur zaeeef raawiyo'n ki jirah o ta'adeel ke baare mein jo kuch farmaya hai wo sau feesand durust hai. Ahle Hadees ko isse mukammal ittefaq hai. Lekin asal mas-ala dayaanat-daari se mazkoo usool ko apnaana aur is par amal karna hai. Kaash aisa hota aur amal bhi iske mutabiq hota to beshtar fiqhi ikhtelafaat khatam ho jaata yaa unki shiddat o wusat zaroor kam ho jaati. Lekin almiya ye hai ke tehqeeq e hadees ke musallama usool o zawaabit par fariqa ke ittefaq ke bawajood ahadees ki sehat o zoaf par faisla nahi ho paata aur you'n ikhtelaf ki soorat khatam nahi hoti.

Wajah iski yehi hai ke usool o zawaabit ke intebaaq mein jis ilmi dayanat-daarii, hizbi ta'assub se ilaahedgi aur bargaah e ilaahi mein jawab dahi ke ehssaas ki zaroorat hai. Is fareeq mein iska sakht fuqdaan hai. Iske muqable mein taqleedi jamood ghalib hai, jo musallama usool ko maan-ne ke bawajood unke apnaane aur unke nataaej ko tasleem karne mein ma'ane ban jaata hai. Khud Maulana Ghakdawi ne bhi apne bayan karda usool par amal nahi kiya, jiski "Mushte Namoonaa Az Kharwaare" ke taur par ek misaal pesh e khidmat hai.

Muhammad bin Ishaq, jin ko Imam Al Maghaazi kaha jaata hai. Ek aise raawi hain jinki tauseeq o tazeef mein bila-shubha ikhtelaf hai. Jiski wajah se inka tase'e, qadariyyat, aur tadlees ke saath muttasif hona hai. Siqa raawi ka farq e batela ki taraf rujhaan mohaddiseen ke nazdeek qaabil e jirah shumar nahi hota. Jaise khud Maulana Ghakdawi marhoom ne bhi likha hai: Aur usool e hadees ki roo se siqa raawi ka kharji ya jehmi motazali yaa murjai waghaira hona iski saqaahat par asar andaaz nahi hota aur sahihain mein aise raawi ba-kasrat maujood hain.<sup>35</sup>

Aur ye bhi mohaddiseen ke nazdeek musallama usool hai ke mudallis raawi ki riwayat a'an ke saath ho to maqbool nahi. Lekin jaha'n wo sama-a'at ki tasreeh karde to wo riwayat maqbool aur qaabil e hujjat hai. Basharte ke sehat ki doosri sharaaet maujood ho. Is liye Muhammad bin Ishaq ke baare mein dayanat-daari se dekhna hoga ke aksariyat ke nazdeek wo siqa hai yaa zaeeef?

<sup>34</sup> Ahsanul Kalaam: V1 P40 (Second Edition)

<sup>35</sup> Ahsanul Kalaam: V1 P30



Jaisa ke *Maulana Ghakdawi Sahab* ne bhi is usool ko tasleem aur bayan kiya hai ke etebaar aksariyat ka hoga. Bana-baree'n jab ham ye dekhte hain to Muhammad bin Ishaq ko Siqa qaraar dene waale aimma o mohaddiseen ki aksariyat hai aur tazeef karne waale aqalliyat mein. Maulana marhoom ne 22, 23 aqwaal in par jirah karne waalo'n ke naqal kiye hain, unke muqablme mein unki tauseeq karne waale 52 se ziyaada aimma o haddiseen hain.<sup>36</sup>

Mohaddiseen ke musallama usool ki raushni mein, jisko khud *Maulana Ghakdawi Sahab* marhoom ne bhi tasleem kiya hai, Muhammad bin Ishaq Sadooq aur Hasan ul Hadees qaraar paate hain, jinki hadees maqbool aur hujjat hai. Basharte ke unki bayan karda riwayat mein sima ki tasreeh ho aur is riwayat mein koi shazooz aur deegar koi illat qaadeha naa ho.

Ab Muhammad bin Ishaq raawi ke baare mein *Maulana Ghakdawi Sahab* marhoom ka tarz e amal deke'n. Unse fateha khlaaf ul imam ke mas-ale par ye riwayat aai hai, jisme ye hai ke Rasool Allah ﷺ ne (apne peeche namaz padhen waalo'n se ek martaba) farmaya: *“Main tumhe'n dekhta hu'n ke tum imam ke peeche padhte ho? Sahaba Ikram* *عليه السلام ne kaha: Aye Allah ke Rasool ﷺ! Allah ki qasam ham padhte hain. Aap ﷺ ne farmaya: Is tarha mat kiya karo, siwaae Surah Fateha ke (wo zaroor padha karo) kyou'nke us shakhs ki namaz nahi hoti, jisne Surah Fateha nahi padhi”*.<sup>37</sup>

Is hadees mein choo'nke jehri namaz mein bhi imam ke peeche surah fateha padhen ki farziyyat saabit hoti hai, to yaha'n *Maulana Ghakdawi Sahab* ne is hadees ko radd karne ke liye Muhammad bin Ishaq ke baare mein farmaya: *“Mohaddiseen aur arbaab e jirah o ta'adeel ka taqreeban pichaanwe feesad”<sup>38</sup> giroh is baat par muttafiq hai ke riwayat e hadees mein aur khaas taur par sunan o ahkaam mein unki riwayat kisi tarha hujjat nahi ho sakti aur is lehaaz se unki riwayat ka wujood aur adm e wujood bilkul baraabar hai”*.

Iske baad mausoof ne Muhammad bin Ishaq ke baare mein aimma jirah o ta'adeel ke wo aqwaal e jirah naqal kiye hain, jin se wo zaeef aur majrooh raawi saabit hote hain.<sup>39</sup>

Ab isi Muhammad bin Ishaq ki ek riwayat jo Mustadrak Haakim mein hai, jisme Hazrat Isa (as) ke nuzool ka zikar hai, isme bhi ye hai ke Rasool Allah ﷺ ne farmaya: Bila-shubha wo meri qabar par aae'nge, hatta ke wo mujhe salam kahe'nge aur bilaa shak main unke salam ka jawab du'nga.

Is hadees ko naqal karne ke baad *Maulana Ghakdawi Sahab* farmate hain: *“Is saheeh riwayat se bhi maloom hua ka e'end al qabar”<sup>40</sup> Aap ﷺ ka salat o salam ka sima mohaqqiq hai aur Aap ﷺ ka jawab dena bhi saabit hai aur uska inkaar saheeh hadees ka inkaar hai”*.<sup>41</sup>

Ab ye kaunsa usool yaa zaabta hai? Yaa ye kaha'n ka insaaf aur tehqeeq hai ke ek hi raawi ki hadees jab isse apni fiqa yaa apne kisi mazu'uma aqeede ka isbaat ho to iski bayan karda riwayat *“Saheeh Riwayat”* aur uska inkaar *“Saheeh Hadees ka Inkaar”* qaraar paae aur apni fiqa ya marzi ke khilaf ho to baaz aimma jirah ke yak-tarfa aqwaal naqal karke aur aimma jirah o ta'adeel ki aksariyat ke aqwaal e ta'adeel ko nazar andaaz karke ye faisla dena ke *“is lehaz se unki riwayat ka wujood aur adm e wujood bilkul baraabar hai”*.

فيا للعجب

*Unki Zulf Mein Poh'nchi To Husn Kehlaai  
Wohi Teergi Jo Meera Naama e Siyah Mein Hai*

<sup>36</sup> Mulaheza ho Maulana Zubair Ali Zai ka mazmoon: Muhammad bin Ishaq bin Yasaar aur Jamhoor Ki Tauseeq (Shaaya Mahnaama AlHadees Hazro, Atak)

<sup>37</sup> Musnad Ahmad: V5 P322, H23125

<sup>38</sup> T: 95%

<sup>39</sup> Ahsanul Kitabullah Aur Sunnat e Rasool ﷺ: V2 P70-72

<sup>40</sup> T: Qabar ke andar bhi

<sup>41</sup> Taskeen us Sudoor by Sarfarz Khan Safdar Ghakdawi: P340 (4<sup>th</sup> Edition)

Is giroh ke nazdeek hadees tab qaabil e hujjat hai jab isse inka koi fiqhi mas-ala yaa inka khud-saakhta aqeeda o maslak saabit hota ho. Chaahe wo riwayat musallama usool e tehqeeq ki roo se paaya etebaar se saaqit ho.

Lekin jo hadees iske bar-aks ho, chaahe wo sanad ke etebaar se kaisi hi aala darje ki ho, wo unke nazdeek naa-qaabil e etebaar hai. Chunache Sahihain (Bukhari o Muslim) ki riwayat se, jinki sehat par ulama o fuqaha e ummat ka ittefaq hai. Jaan chudaane ke liye unke siqa raawiyo'n ko majruh saabit karna aur teesre chauthe darje ki kutub e ahadees se yaksar zaef aur naqaabil e etebaar riwayat se istedlaal karke apne mazu'uma aqaaed aur masaael e fiqa ko saabit karna is giroh ka dichasp mashghala hai.

Aur isme amaanat o dayaanat e ilmi ka jis tarha khoon kiya jaata hai aur khof e khuda se be-niyaazi ka jis deeda dileri se irtekar kiya jaata hai, waha'n sar peet lene ko jee chaahta hai. Iski tafseel "At Tankeel" waghaira kitabo'n mein mulaheza ki jaa sakti hai.

### *Ilmi Badd-dayaanati Ki Ek Waazeh Misaal:*

Jee chaahta hai ke ilmi badd-dayaanati aur khof e khuda se be-niyazi ki ek aadh misaal bhi mazeed wazaahat ke liye pesh e khidmat kardi jaae. (Misaale'n to bohut si hain, lekin tawaalat ke pesh e nazar ziyada misaale'n pesh nahi ki jaa sakte'n) mulaheza farmae'n.

Ahle Hadees aur ahnaaf ke darmiyan ek ikhtelafi mas-ala Mard o Aurat ki namaz mein farq ka hai. Ahle Hadees kehte hain jo farq ahadees se saabit hain, masalan aurat baghair sar dhaa'npe namaz naa padhe, imam ke bhool jaane ki soorat mein mard SubhanAllah kahe aur aurte'n taali bajaa kar imam ko mutanabbe kare'n waghaira. Baaqi namaz ke ahkaam mein aurat (صلوا كما رأيتموني أصلي) Sallu Kama Ra-aa-i Tumooni Usalli ke tahat mardo'n hi ki tarha arkaan e namaz adaa karegi.

Seeney par hath baandhna, Raful Yadain kandho'n ke baraabar tak karna, ruku, sujood, attahiyyat (tassahud) mein baithne ki kaifiyat waghaira. In tamaam arkaan ko adaa karne mein mard aur aurat ke darmiyan kisi qism ka farq kisi saheeh marfoo muttasil riwayat se saabit nahi hai. Ulama e Ahnaaf in tamaam baato'n mein farq bayan karte hain aur dilchasp baat ye hai ke ye farq koi 3 baato'n mein, koi 5 cheezo'n mein aur koi isse bhi ziyada baato'n mein bayan karte hain.

Lekin unme se koi bhi farq kis marfoo hadees se saabit nahi, lekin choo'nke mazkoora furooq fiqa hanafi mein bayan hue hain, is liye ulama e ahnaaf unke karne par is tarha israr karte hain jaise nusoos e shariyat se saabit hain, halaa'nke aisa qata'an nahi.

Jab ilmi dalaal ke zariye se auro'n ka hanafi tareeqa e namaz saabit karne ka mas-ala aata hai to isme ulama e ahnaaf bil umoom 2 tareeqe ikhteyar karte hain. 1 to ye ke uske liye yaksar zaef aur naa-qaabil e hujjat riwayat se istedlal karte hain, aur yaha'n ilmi amaanat o dayaanat ka khoon karke sareehan dhoka-dahi ka irtekar karte hain. Yaane zaef aur munkar riwayat ko saheeh baawar karaaya jaata hai, jaise masalan ek kitab "Khawateen Ka Tareeqa e Namaz" ke unwan se matbua hai, jo H.M. Sayeed Company, Karachi ki shaaya karda hai. Muallif ka naam Maulna Abdur Rauf Sakhravi (naeb Mufti Jaamea Darul Uloom, Karachi) is mein 6-7 hadeese'n, hadees e rasool ke naam se darj karke Hanafi tareeqa e namaz ka isbaat aur uski fazeelat saabit ki gai hai.

Lekin unme se ek bhi hadees paaya suboot ko nahi poho'nchti aur isse bhi ziyada tajjub khez amr ye hai ke jin kitabo'n se (jo teesre chauthe darje ki kitabo'n mein shumar hoti hain aur jin mein kasrat se zaef aur munkar riwayat hain basaraahat mohaqiqeen o mohaddiseen) wo hadeese'n naqal ki gai hain. Waha'n unke zoaf ki saraahat maujood hai, masalan Majmua az Zawaaed ki ek hadees ka hawaala hai, iske aagey muallif ki taraf se iski sanad ke baare mein saraahat hai ke isme ek raawi Umme Yahya hai: "Main Isko Nahi Jaanta" aur ye musallama usool hai ke majhool raawi ki riwayat naa-maqbool hai.



2 riwayat-e'n Sunan al Kubra Bayhaqi ke hawaale se hain, waha'n ye sarahat maujood hai ke unme falaa'n falaa'n raawi za'ef hai. "In Jaise Raawiyo'n Ki Hadees Qaabil e Hujjat Nahi Hoti"<sup>42</sup>

Lekin muallif mazkoor ne ek nihayat zimmedaarana ilmi mansab par faaez hone ke bawajood riwayat to waha'n se leli, lekin muallifeen ke zoaf ki saraahat aur raawiyo'n ki haisiyat e urfi ko bilkul gol kar gae. Ye amaanat o dayaanat ki kaunsi qism hai aur zohd o taqwa ka kaunsa andaaz hai?

Baaqi bhi jitni riwayat ya fiqhi Dalaael bayan kiye gae hain, in sab mein isi qism ki "amaanat o dayaanat" ka muzahara kiya gaya hai. *هذا هم الله تعالى وأعاذنا الله من ارتكاب هذه الخيانة*

Badd-qismati se barre-sagheer paak o hind ke ulama e ahnaaf ki askariyat beshtar ikhtelafi masael mein yehi rawaiyya ikhteyar karti hai. Jisse ikhtelaf ki shiddat aur garma-garmi bar-qarar hai.

Doosra tareeqa aurt-o'n ke hanafi tareeqa e namaz ke isbaat ke liye jo baaz ulama e ahnaaf ikhteyar karte hain wo aqal o qiyaas ka istemal hai. Yaane wo ye kehte hain ke aurt-o'n ka tareeqa e namaz jo fiqa hanafi mein bayan kiya gaya hai. Wo aqal o qiyaas ki buniyad par hai, aur wo buniyad kya hai? Ye ke is mein aurat ke liye parda ziyaada hai, yaane ye tareeqa "Astar" (ziyaada baa-parda) hai.

Fil-haal is bahes ko chodiye ke ibadaat to taufeeqi hain aur taufeeqi masaael mein qiyas ho sakta hai yaa nahi? Yaha'n sirf doosra tareeqa e istedlal bayan karna maqsood hai. Isme goya ye eteraaf hai ke fiqa hanafi mein aurt-o'n ka tareeqa e namaz jo mardo'n se mukhtalif bayan kiya gaya hai wo kisi saheeh hadees se saabit nahi hai. Isse ye baat bhi maloom hui ke ulama e ahnaaf ka ye giroh ameen o dayanat-daar aur dhoka-dahi se paak hai. Go fiqhi jamood unke andar bhi maujood hai, isi liye Dalaael naa hone ke bawajood fiqa hanafi ke is mas-ale se rujoo ki taufeeq inko bhi nahi mili, balke wo phir bhi isko Quran o Hadees ke mutabiq hi samajhte aur apne awaam ko baawar kara rahe hain.

Ab ye sawal hai ke Ulama e Ahnaaf ka ye doosra giroh kaunsa hai? ye arab ke Ulama e Ahnaaf yaane mulk e sham se talluq rakhne waale hain, us waqt 3 kitabe'n hamare saamne hain, jo 3 arab Hanafi Ulama ki (arbi mein) tehreer karda hain. Ye teeno'n ka mauzoo ye hai ke Fiqa e Hanafi ke sare masael Quran o Hadees ke mutabiq hain aur isko saabit karne ke liye unho'n ne is par apna poora zor sarf kiya hai, lekin ajeeb baat hai ke is daawe aur koshish ke bawajood teeno Hanafi Ulama ne mas-ala zer e bahes mein ek marfoo hadees bhi pesh nahi ki. Inme se baaz ne 5 farq aur kisi ne 3 farq bayan kiye hain aur daleel sirf ye di hai ke tareeqa "Astar" (ziyada baa-parda) hai. In kitabo'n ka mukammal ta'aruf aur unke zaroori ikhtebasaat hasb e zail hain, taa-ke hamari baat ki sadaaqaat koi parakhna chaahe to parakh sakta hai.

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<sup>42</sup> Majmua az Zawaaed: V2 P103; Sunan Al Kubra lil Bayhaqi: V2 P222-223 (old edition); Sunan Al Kubra lil Bayhaqi: V2 P314-315 (new edition)

### *Pehli Kitab Ka Ta'aruf:*

Is kitab ka naam “Al Fiqa Al Hanafi Fee Sauba Al Jadeed Siyaagha Jadeeda Wa Maisarah Lil Ahkaam Ash Shariyya A’alaa Mazhab al Imam Abi Hanifa Ma’a Zikar ad Daleel Minal Kitab wa Sunnah” (5 Volumes).

Kitab ke naam ka tarjuma hasb e zail hai: “Fiqa e Hanafi, Nae Qaalib Mein, Imam Abu Hanifa رحمته الله Ke Mazhab Ke Mutabiq Sharai Ahkaam Ki Tasheel Aur Araaesh e Noo, Kitab o Sunnat Ke Dalaael Ke Saath”

Musannif ka naam Abdul Hameed Mahmood Tahmaaz, matbua Ad Daar Ash Shaamiya, Beirut (1998 edition)

Is kitab ke muallif ne mard o aurat ki namaz ke darmiyan 5 farq bayan kiye hain. Wo likhte hain, ham sirf tarjuma pesh kar rahe hain:

*“Namaz ki pehli sunnat: Takbeer e tehreema se pehle Raful Yadain karna, mard kaano’n ke baraabar tak dono hath uthaate aur aurat kandho’n ke baraabar tak, is liye ke isme aurat ke liye ziyada parda hai”.*

Barre sagheer ke Ulama e Ahnaaf chaatee tak hath uthaana bayan karte hain, in sahab ne kandho’n tak bayan kiya hai. Behrehaal daleel ke taur par musannif ne jo hadees pesh ki hai, iska tarjuma hasb e zail hai: “Malik bin Haurees رحمته الله se riwayat hai ke Rasool Allah ﷺ jab Allahu Akbar kehte to apne dono hath apne kano’n ke barabar uthaate”.<sup>43</sup>

Ye daleel to mardo’n ke Raful Yadain karne ki hogai, lekin aurte’n kis daleel ki roo se kandho’n tak Raful Yadain kare’n? Ye daleel faazil musannif ne pesh nahi ki.

Doosra farq: Namaz ki 4<sup>th</sup> sunnat ye hai ke “mard apna daaya’n hath baae’n hath par naaf ke neeche rakhe aur aurat apne hath apni chaatiyo’n ke neeche seeney par rakhe baghair hatho’n ko pakde. Balke hatheli ke oopar hatheli rakhe. Is liye ke isme uske liye ziyada parda hai”.

Iski daleel mein hasb e zail hadees pesh ki hai: Sahal bin Sa’ad رحمته الله bayan karte hain ke logo’n ko hukum diya jaata ke namaz mein mard apna daaya’n hath apne baae’n baazu par rakhe’n.<sup>44</sup>

Is hadees mein mard ke liye is hadd tak o daleel hai ke wo halat e qiyaam mein apna daya’n hath apne baae’n baazu par rakhe. Lekin wo ye hath jisme ke kis hisse par rakhe? Iski ko saraahat nahi. Uske liye faazil musannif ne Musnad Ahmad aur Abu Dawood ke hawaale se zer e naaf waala hazrat Ali ka asar naqal kiya hai, lekin iski baabat khud hi saraahat kardi hai ke iski sanad mein kuch guftagu hai وفي سند مقال.<sup>45</sup> Lekin aurat ke liye hath bandhne ka jo tareeqa bayan kiya gaya hai iski koi daleel nahi siwaae “Is liye ke isme uske liye ziyada parda hai” aur bayan nahi ki.

Teesra Farq: “Mard ruku mein mabooti se apne hatho’n se apne ghutno’n ko pakadle aur kamar ko tod-de yaane ise hamwaar rakhe, naa wo oonchi ho naa neechi. Ek riwayat mein hai ke apne dono hath apne ghutno’n par mazbooti se rakh le. Ek aur riwayat mein hai ke apni ungliya’n kushaada karle. Ye saare ahkaam mardo’n ke liye hain. Lekin aurat apne hatho’n ki ungliyo’n ko kushada kare, naa apne ghutne pakde, balke apni ungliyo’n ko milaale aur apne hatho’n ko apne ghutno’n par rakhe aur apne ghutno’n ko kham de aur apne bazuo’n ko apne saath milaa kar rakhe. Is liye ke isme uske liye ziyada parda hai”.<sup>46</sup>

Chautha Farq: Mard ke liye sajde ki kaifiyat bayan karne ke baad likha hai: “Lekin aurat sajda simat aur dabak kar kare, apne pet ko apne raano’n ke saath milaale aur apne bazuo’n ko bhi pehluo’n ke saath milaale, is liye ke aurat ke maamle ki buniyad satar (parde) par hai. Bana-baree’n iske haq mein wo tareeqa sunnat hai jo sabse ziyada parde waala tareeqa hai”.

<sup>43</sup> Muslim: P391; Fiqa Hanafi Fee Sauba al Jadeed: V1 P215

<sup>44</sup> Bukhari: H740

<sup>45</sup> Fiqa Hanafi Fee Sauba al Jadeed: V1 P217

<sup>46</sup> Fiqa Hanafi Fee Sauba al Jadeed: V1 P221

Iski daleel ye mursal riwayat hai (jo pehle guzar chuki hai) jisey Imam Bayhaqi رحمه الله ne bhi muqate hadees keh kar naqal kiya hai.

Yazid bin Abi Habeeb (Taabai) bayan karte hain ke Nabi ﷺ 2 aurto'n ke paas se guzre, jo namaz padh rahi thee'n. Aap ﷺ ne farmaya: Jab tum sajda karo to apna kuch gosht (pet) zameen se milaa liya karo, is liye ke aurat is maamle mein mard ki tarha nahi hai.<sup>47</sup>

Paachwaa'n Farq: Aakhri tasshahud mein baithne ki baabat Hazrat Abu Humaid Sa'adi ki hadees mein bayan kiya gaya hai ke Nabi ﷺ apna baaya'n paer aagey nikaal lete aur daaya'n paer khada rakhte aur apni suraino'n (chootado'n) par baith jaate. Isko *Tawarruk* karke baithne kehte hain. Ye Bukhari ki riwayat hai. Lekin Fiqa Hanafi Fee Sauba al Jadeed ke muallif ne ise muztarib al asnaad wal matan keh kar radd kar diya hai. Goya unke nazdeek mard aakhir tasshahud mein bhi tasshahud awwal hi ki tarha baithe.

Iske baad wo likhte hain: *“Lekin aurat aakhri tasshahud mein tawarruk karke apne chootado'n par baithe (jis ko saheeh hadees ke bawajood mardo'n ke liye radd kar diya gaya hai, ab isey aurto'n ke liye aqal ki buniyad par saabit kiya jaa raha hai) aur raan ko raan par rakhle aur apne paero'n ko daae'n chootad ke neeche se baahar nikaal le is liye ke ye uske liye ziyaada baa-para hai”*.<sup>48</sup>

Is hanafi aalim ne aurat ke liye 5 farz bayan kiye hain aur kisi bhi farqa ke liye koi hadees sirey se pesh hi nahi ki. Sirf Sajde ki kaifiyat ke liye ek mursal riwayat pesh ki hai jo mohaddiseen ke nazdeek naqaabil e hujjat hoti hai. Alaawa azee'n is riwayat mein ek raawi Saalim bhi, matrook hai. Is etebaar se iski sanad bhi zaeef hai. Phir isme sirf ye kaha gaya hai ke tum sajde mein kuch gosht zameen ke saath milaa liya karo. In alfaaz ka saheeh mafhoom kya hai? Ye waazeh hi nahi hota. Lekin aurat ke sajde ke liye jo 3 baate'n bayan ki gai hain aur ki jaati haain ke:

1. Aurat jhuk kar sajda kare.
2. Apne pet ko apne raano'n ke saath milaale.
3. Aur apne bazuo'n ko jamaa karle.

Kya ye teeno'n baate'n *“kuch gosht zameen ke saath milaalo”* mein aati hain? Aati hain to kis tarha aati hain? Iski wazaahat matloob hai!

Behrehaal ham arz ye kar rahe hain ke Fiqa Hanafi Fee Sauba al Jadeed ke muallif ne 4 farq ke liye to ye tasleem kar liya hai ke unke paas unki koi daleel Kitab o Sunnat mein maujood nahi hai. Agar hoti to wo zaroor pesh karte, kyou'nke inka to maqsad e taaleef hi Fiqa e Hanafi ke har mas-ale ko Kitab o Sunnat ke mutabiq saabit karna hai. In chaaro'n baato'n ke asbaat ke liye unhe'n ye aqali sahaara lena padaa hai ke aurat ke liye ye kafiyaate'n *“Astarah”* (ziyada baa-parda) hain. Lekin inko ye taufeeq nahi mili ke pehle wo ye eteraaf karte ke in chaaro'n (balke pancho'n) mas-alo'n ke liye Kitab o Sunnat mein koi daleel nahi hai. Lekin hamari aqalo'n ne ye tajweez kiya hai ke aurat in mas-alo'n mein is tarha amal kare kyou'nke unme unke liye ziyada parda hai.

Kya aqal o qiyaas ki buniyad par kisi cheez ko farz o wajib ya sunnat o mustahab qaraar diya jaa sakta hai?

Ham Hanafi Ulama se poochte hain ke jis cheez ki baabat Quran o Hadees mein koi hukum aur koi saraahat naa ho, kya isey aqal o qiyaas ki buniyad par farz o waajib ya sunnat o mustahab qaraar diya jaa sakta hai? Agar kiya jaa sakta hai to iski kya daleel unke paas hai? Aur agar nahi kiya jaa sakta to unho'n ne aakhir kis buniyad par ye farq taweez kiya hai?

<sup>47</sup> Abu Dawood: Fil Maraseeli; Fiqa Hanafi Fee Sauba al Jadeed: V1 P223

<sup>48</sup> Fiqa Hanafi Fee Sauba al Jadeed: V1 P226

Ahnaaf ke paas sirf sajde ki kaifiyat mein ek mursal (aur wo bhi Zaeef o Munqata) riwayat hai aur wo bhi nihayat mubhaMuhammad Isme wo saari kaifiyat hargiz nahi aatee'n jo aurat ke liye zaroori qaraar di jaati hain. Sajde ki ye kaifiyat bhi goya khaanasaaz hain, jinki koi daleel unke paas nahi.

#### *Doosre Hanafi Aalim Ki Kitab Aur Uska Ta'aruf:*

Iska naam hai: *الفقه الحنفي وأدلة* Al Fiqa al Hanafi wa Adillah (Hanafi Fiqa aur Iske Dalaael) Muallif ka naam: Ash Shaikh Asad Muhammad Saeed as Saagharji, Matbua Darul Kalim at Taiyyib, Damascus, Beirut (First Printed in 2001)

Ye kitab 3 jildo'n mein hai.

Is kitab mein aurat ke liye 3 farq bayan kiye gae hain:

1. Mard apne hath naaf ke neeche rakhe aur aruat hatheli par hatheli chaati ke neeche rakhe.<sup>49</sup>
2. Aurat sajda jhuk kar kare, aur apna pet apni raano'n ke saath milaale, is liye ke isme ziyada parda hai.<sup>50</sup>
3. Aurat apni baae'n surain par baithe aur apna baaya'n paer daae'n surain ke neeche se nikaal le. Is liye ke ye tareeqa uske liye ziyada baaparda (Astar) hai.<sup>51</sup>

Dekh leejiye! Is Hanafi Alim ne bhi in furooq ke liye Kitab o Sunnat se koi daleel pesh nahi ki, halaa'nke is kitab ka mauzoo bhi Fiqa e Hanafi ke masael ke Qurani o Hadeesi dalaael bayan karna hai.

#### *Teesri Kitab Aur Uska Ta'aruf:*

Iska naam hai: *اركان الإسلام فقه العبادات على مذهب الإمام أبي حنيفة النعمان* Arkaan al Islam Fiqa al Ibadaat A'ala Mazhab al Imam Abi Hanifa An Noman. Muallif ka naam hai: Wahbi Sulaiman Ghauji ye 2 jildo'n mein hai. Matbua Darul Bashaer al Islamiya, Beirut (first printed in 2002)

Isme bhi sirf 3 farq bayan kiye gae hain:

1. Mard takbeer e tehreema ke waqt kaano'n ke barabar tak Raful Yadain kare, lekin aurat kandho'n ke barabar tak Raful Yadain kare. Is liye ke iski zindagi aur namaz ki buniyad parde par hai.
2. Mard apna daya'n hath baae'n par naaf ke neeche rakhe, lekin aurat apna daya'n hath baae'n par seeney par rakhe. Baghalr tahleeq ke (halqa banaae baghair) is liye is mein uske liye ziyada parda hai.
3. Aurat apni surain (chootad) par baithe. Is liye isme uske liye ziyada parda hai.

Is hanafi aalim ne bhi in furooq ke liye koi daleel Kitab o Sunnat se nahi di hai. Sirf ye aqali daleel di hai ke isme ziyada parda hai.

#### *Aqal o Qiyaas Hi Ki Buniyad Par Hanafi Ulama Se 2 Sawal:*

Is muqam par ham Hanafi Ulama se 2 sawal aur karna chaahte hain:

1. Ek ye ke aurat agar kandhe tak hath uthaane ki bajae 2 inch aur ziyada hath uthaakar kaano'n ke baraabar tak (mardo'n ki tarha) hath uthaale to isme be-pardagi kis tarha hogi? Aakhir isme be-pardagi ka kaunsa pehlu hai? Agar ye farq nass par mabni hota to phir ye sawal karne ka majaaz koi musalman nahi ho sakta tha. Lekin ye sawal ham is liye kar rahe hain ke iski buniyad aqal o qiyaas hai. Is liye ham samajh sake'n ke waqai iski koi aqal o qiyaasi buniyad hai. Warna hamare nazdeek to iski aqal o qiyaasi buniyad bhi nahi hai. Sharai buniyad to pehle hi nahi hai, jaisa ke tafseel se wazaahat ki jaa chuki hai. Isi tarha doosri kaifiyaat ki baabat bhi yehi sawal hai ke in mein parde ka pehlu kis tarha hai? aur agar aurat, mard hi ki tarha wo kaam kare to isme be-pardagi kaise aur kis tarha hai?

<sup>49</sup> Al Fiqa al Hanafi wa Adillah: P173

<sup>50</sup> Al Fiqa al Hanafi wa Adillah: P174

<sup>51</sup> Al Fiqa al Hanafi wa Adillah: P175

2. Doosra sawal ye hai ke shariyat e islamiya ne aurat ke liye parde ke ahkaam diye hain aur be-pardagi ki soorat se roka hai. Agar in kaifiyaat mein waqai aurat ke liye parda aur basoorat e deegar be-pardagi hoti to kya shariyat iska ehtemaam karne kaa hukum naa deti? Kya Taqleed bhool gaya? Ya Rasool Allah ﷺ is mas-ale ko is tarha waazeh nahi kar sakey, jaisa ke baad mein fuqaha e ahnaaf ne waazeh kiya?

#### Kya Is Giroh Ka Ye Tarz e Amal Hadees Ko Maan-ne Ka Mazhar Hai?:

Waqea ye hai ke agar hadees waqai ma-khaz e shariyat hai, yaane isey tashrei aur taqneeni haisiyat haasil hai (aur bila-shubha isey ye muqam aur haisiyat haasil hai) to phir har firqe ka apne zehni thaffuzaat aur makhsoos fiqhi istembaat o ijtehadaat ko ehmiyat dena aur hadees ko ba-lataaef al heel nazr andaaz kar dena yaa kisi naa kisi khush-numa khaana saaz usool ke zariye se isey mustarad kar dena kis tarha mustehsan qaraar diya jaa sakta hai? Yaa kis tarha isey hadees e rasool ko maanna tasleem kiya jaa sakta hai?

Hadees e rasool ﷺ ko maa-khaz e shariyat maan-ne ka matlab aur taqaaza to ye hai ke jo hadees mohaddisaana usool e jirah o ta'adeel ki raushni mein saheeh qaraar paae, isey maan liya jaae aur jo zaef qaraar paae isey naqaabil e istedlal tasleem kiya jaae. Mohaddiseen ka yehi usool aur manhaj hai aur yehi manhaj ya tarz e fikr o amal ummat e muslima ke bahami ikhtelafaat ke khatam yaa kam-se-kam karne ka wahed tareeqa ya iska zamin hai.

Iske bar-aks rawaiyya ke sehat e sanad ke bawajood apni hi yaa kisi makhsoos fiqhi raae hi ko maanna aur zaef sanad ke bawajood ise hi tarjeeh dena isey naa hadees e rasool ﷺ ko maanna hi tasleem kiya jaa sakta hai aur naa is tareeqe se fiqhi ikhtelafaat aur hizbi ta'assubaat ka khatma hi mumkin hai. Jabke zaroorat is baat ki hai ke musalman muttahir ho'n. Firk o amal ki yak-jehti unke andar paeda ho aur dushman ke muqable mein wo buniyaan e marsoos ban jaae'n. Aur aisa hona fiqhi o hizbi ikhtelafaat o ta'assubaat ki shiddat khatam hue baghair mumkin nahi.

#### Ek Doosri Misaal: Mas-ala e Taqleed Aur Ghair Mohaddisaana Rawish:

Iski ek doosri misaal mas-ala e taqleed hai. Ulama e Ahnaaf ka ye giroh is taqleed ki mazammat karta hai, jisko Ahle Hadees mazmoom qaraar dete hain. Lekin hadees e rasool ki hujjiyat ke daawe ki tarha inka ye daawa sirf zuban hi ki hadd tak hai. Amalan unho'n ne taqleed e haraam hi ko apnaya hua hai. Jisko ye hazraat khud bhi mazmoom aur naajaez hi qaraar dete hain. Is liye ye tareeqa mohaddiseen ki rawish ke yaksar khilaf hai.

Jinho'n ne ahadees ki jamaa o tadween aur unki hifazat ka fareeza sar-anajam diya aur unki sehat ki pehchaan ke liye naqd o tehqeeq ke be-misaal usool o zawaabit muqarrar kiye. Taqleed e haraam hi ki wajah se in usool o zawaabit ko bhi dil se tasleem nahi kiya jaata.

#### Ghair Mohaddisaana Rawish Aur Uske Nuqsanaat:

Ye ghair mohaddisaana rawaiyya, jisne ummat e waheda ko tukdo'n mein taqseem kar diya hai:

1. Kin logo'n ne apnaya hua hai?
2. Aur kyou'n apnaya hua hai?
3. Aur isey chodne ke liye wo taiyaar kyou'n nahi hain?  
In teeno sawalo'n ka jawab waazeh hai.
1. Ye wohi log hain jinho'n ne mohaddiseen ki rawish se inheraf kiya hai, jo khaalis aur theth islam ki aainadaar aur ما أنا عليه وأصحابي ki misdaq thi aur hai.
2. Unho'n ne aisa kyou'nk kiya? Is liye ke unho'n ne apne aapko kisi ek fiqhi mazhab se wabista kar liya, jiska Allah Ta'ala ne aur Allah ke Rasool ne qata'an hukum nahi diya.  
Itteba ki bajaee unho'n ne ibteda (apni taraf se shariyat-saazi) ka aur ataa-at ke bajaee taqleed ka raasta ikhteyar kiya.

## Itteba Kya Hai Aur Ibteda Kya?

Itteba ka matlab hai Allah ke Rasool ﷺ ke peeche lagna, kyou'nke sirf wohi Allah Ta'ala ka numainda hai, Allah Ta'ala ne isi ke itteba ka hukum diya hai aur ibteda ye hai ke is itteba e rasool ﷺ se tajawuz karke apni taraf se kisi cheez ko wajib qaraar dena, jaise kisi naa kisi imam ki taqleed ya khud-saakhta fiqa ki pabandi ko lazim samajhna aur lazim qaraar dena. Ummatiyo'n ko to itteba ka hukum hai naa ke ibteda ka aur ataa-at bhi sirf *"Allah Ki Nazil Karda Baato'n"* ka maanna hai.

Ham Allah ke rasool ﷺ ki ataa-at o itteba bhi isi liye karte hain ke Allah Ta'ala ne apni ataa-at ke saath apne rasool ki bhi ghair mashroot ataa-at ka hukum diya hai. Ghair mashroot ataa-at ka ye haq sirf Allah ke rasool ﷺ ka hai, makhloq mein se kisi aur ko ye haq haasil nahi. Isi liye Allah ne apne Rasool ﷺ ki ataa-at ko apni ataa-at qaraar diya hai.

Jisne Rasool Ki Ataa-at Ki, To Usne Allah Ki Ataa-at Ki.<sup>52</sup>

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ.

Ye buland muqam Rasool Allah ﷺ ke alaawa kisi aur ko haasil hai? Nahi, yaqeenan nahi. Aur Allah Ta'ala ne apne Rasool ﷺ ko ye buland muqam is liye diya hai ke wo Allah ka numainda hai. Alaawa azee'n Allah Ta'ala iski barah e raast hifazat o nigrani bhi farmata aur ise raah e raast (Sirat e Mustaqeem) se idhar udhar nahi hone deta.<sup>53</sup>

Ye muqam e asmat bhi Rasool Allah ﷺ ke alaawa kisi ko haasil nahi. Aimmah ki taqleed ko lazim qaraar dene waale kya ye daawa kar sakte hain ke unke imam ko ye muqam e asmat haasil hai? Iski raae mein ghalati ka imkan nahi hai? Iska har qaul aur har ijtehaad saheeh hai? Yaqeenan koi shakhs ye dawa nahi kar sakta. Agar aisa hai aur yaqeenan aisa hi hai to phir har mas-ale mein kisi ek hi shakhs ki baat ko bilaa daleel maan-ne ko lazim qaraar dena (jisey istelaahan aur urfan *"taqleed"* kaha jaata hai) kya ye uske liye ghair mashroot ataa-at ka haq tasleem karwaana aur isey muqam e asmat par faaez karna nahi hai?

3. Yaha'n se is teesre sawal ka jawab ke ye hazraat ye rawish chodne ke liye kyou'n taiyaar nahi? Saamne ajaata hai aur wo ye hai ke go-ye apni zubano'n se asmat e aima ﷺ ka izhaar yaa daawa nahi karte, lekin amalan soorat e haal yehi hai ke unho'n ne Aimmah Ikram ﷺ ko masumeen ka darja de rakha hai. Apne Imam ki har baat ko *كما انزل الله* ki tarha balke isse bhi badh kar tasleem karte hain aur apni khud-saakhta fiqho'n ke muqable mein hadees e rasool ﷺ se eraaz o gurez, inka wateera aur shewah e guftaar hai. Inka ye tarz e amal o fikr mohaddiseen ke manhaj o maslak se yaksar mukhtalif, Shewa e musalmani ke bar-aks aur ummat ki fikri wahdat o yak-jehti ko sabse ziyada nuqsan poh'nchaane waala hai.

In hazraat ke baare mein hamari baat koi mafzuza ya waahema nahi. Ek haqeeqat e waaqea hai, shak o shubha se baala hai aur roz e raushan ki tarha waze hai, jiska mushaheda sadiyo'n se ho raha hai aur har daur ke ahle ilm ne iska izhaar kiya hai.

<sup>52</sup> Surah Nisa: 80

<sup>53</sup> Dekhiye: Surah Isra: 73-74

## Shah Waliullah Mohaddis Dahelwi Ki Tasrihaat:

Shah Waliullah Mohaddis Dahelwi ﷺ jinki baabat ye nahi kaha jaa sakta ke wo Ahle Taqleed se koi mukhasamat rakhte the, balke Pak o Hind ke wabistagan e taqleed to apne aapko masnad e waliullah hi ke janasheen aur fikr waliullah hi ke waris samajhte hain.

Ye famrate hain:

*Tum aam logo'n ko dekhoge, khaas taur par aaj-kal, har ilaaqe hi mein, jinho'n ne apne aapko kisi naa kisi (taqleedi) mazhab se wabista kar rakha hai ke wo apne imam ke mazhab se nikalne ko, chaahe kisi ek hi mas-ale mein ho, aise samajhte hain jaise wo millat e islam hi se nikal gaya. Goya wo (imam) aisa nahi hai jo uski taraf minjaanib Allah bheja gaya hai aur uski ataa-at is par farz qaraar di gai hai. Halaa'nke 4<sup>th</sup> sadee hijri se pehle ke log kisi ek mazhab se wabista nahi the.*<sup>54</sup>

وترى العامة، سيما اليوم، في كل قطر يتقيدون بمذهب من مذاهب المتقدمين، يرون خروج الإنسان من مذهب من قلده، ولو في مسألة، كالخروج من الملة، كأنه نبي بعث إليه، وافترض طاعته عليه، وكان أوائل الأمة قبل المائة الرابعة غير متقيدين بمذهب واحد.

Aur yehi Shah Walilullah “Hujjatulla al Baalegha” mein Imam Izzuddin bin Abdus Salam ka qaul naqal farmate hain:

*Muqallideen e fuqaha ki ye baat nihayat hi ajeeb hai ke unhe'n saaf taur par nazar aajaata hai ke unke imam ke qaul ka maa-khaz aur uski sanad nihayat bodi aur kamzor hai aur aise koi daleel bhi maujood nahi jo iske zoaf aur kamzori ko rafa'a karde. Phir bhi wo is (imam) ke qaul par az-raah e taqleed jamey rehte hain aur jis qaul ki Quran o Hadees ki tatiq daleele'n shahid hain aur qiyas e saheeh iski taaeed mein hai isko wo qubool nahi karte. Balke ulta in dalaale e saheeha aur Quran o Hadees ke shawahid ko lataaef al heel se dafa karna chaahte hain aur baeed az aqal o diraayat e baatil taweele'n ghadte hain aur is tamaam tag-o-dau ka maqsad ye hota hai ke jisko unho'n ne imam tasleem kiya hai iske qaul ko ghalat na kehna pade.*

ومن العجب العجيب أن الفقهاء المقلدين يقف أحدهم على ضعف مأخذ إمامه، بحيث لا يجد لضعفه مدفعاً، وهو مع ذلك يقلده فيه، ويترك من شهد الكتاب والسنة والأقيسة الصحيحة لمذهبيهم، جموداً على تقليد إمامه، بل يتحيل لدفع ظاهر الكتاب والسنة، ويتأولها بالتأويلات البعيدة الباطلة، نضالاً عن مقلده، وقال: لم يزل الناس يسألون من اتفق من العلماء من غير تقييد لمذهب، ولا إنكار على أحد من الساتلين، إلى أن ظهرت هذه المذاهب، ومتعصبوها من المقلدين، فإن أحدهم يتبع إمامه مع بعد مذهبه عن الأدلة مقلداً له فيما قال، كأنه نبي أرسل، وهذا نأى عن الحق، وبعد عن الصواب، لا يرضى به أحد من أولي الأبواب.

*Musalmano ka hamesha is par amal raha hai ke jab bhi kisi ko koi mas-ala yaa hukum e sharai poochna hota to wo kisi aalim se pooch leta, qata'a nazar isse ke wo kis mazhab ka aalim hai? Is par koi inkaar bhi nahi karta tha. Yaha'n tak ke in mazahib e arba ko farogh haasil hua aur unke paerukaaro'n ne andhi taqleed ko apna Shewa banaaliya. Chunache wo is surat mein bhi apne muqarrar karda imam ki taqleed karte hain jabke iska qaul aur mazhab daleel aur Burhan se koso'n door ho. Wo uski is hadd tak taqleed karte hain goya wo nabi e mursal hai. Ye tarz e amal haq o sawab se bohot door hai, jo kisi aqalmand aadmi ke liye pasandeeda nahi ho sakta.*<sup>55</sup>

<sup>54</sup> Tafhimaat al Ilaahiya: V1 206 (Shah Waliullah Academy, Hyderabad 1970)

<sup>55</sup> Hujjatullah al Balegha: V1 P155 (Al Maktaba as Salafiyya, Lahore 1975)



Shah Sahab ﷺ taqleed e haraam ki misaale'n bayan karte hue ek misaal ye bhi bayan karte hain: "Aise aadmi ke liye bhi taqleed haraam hai jo fuqaha mein se kisi ek faqeeh (imam) ki taqleed karta aur eteqaad rakhta hai ke isse ghalati ka sudoor naa-mumkin hai aur isne jo kuch kaha hai wo yaqeenan durust hai. Aur apne dil mein aqeeda bhi rakhta hai ke wo uski taqleed nahi chodega, agar che iske imam ke qaul ke khilaf daleel bhi mil jae. Ye taqleed ki wohi qism hai, jiski baabat Sunan Tirmizi mein Hazrat A'adee bin Hatim ؓ ki hadees hai, jisme unho'n ne farmaya hai ke maine Rasool Allah ﷺ ko ye ayat padhte hue suna

Unho'n Ne Allah Ko Chodkar Apne Ulama Aur Darwesho'n Ko (apna) Rabb Banaa Liya.<sup>56</sup>

إِتَّخَذُوا أَحْبَارَهُمْ وَرُهَبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ

Wo apne ulama ki puja paat nahi karte the, inko apna Rabb banaane ka matlab ye hai ke unho'n ne inko ye hasiyat dedi ke jab wo unke liye kisi cheez ko halaal qaraar de dete, wo usko halal samajhte aur jis cheez ko unke liye haraam kar dete, isko wo haraam samajhte".<sup>57</sup>

Kya aajkal ahle taqleed ka ye rawaiyya bilkul aisa hi nahi hai? Aur unke ulama awaam koyehi baawar nahi karate ke tumhe hadees se koi gharz nahi, balke isko dekhna bhi tumhare liye gumrahi hai. Tumhare liye bas tumhare imam ka qaul hi kaafi hai?

Ek aur muqam par Shah Sahab ﷺ talibaan e ilm se khitab karte hue aur unhe'n sirf Kitab o Sunnat ka ilm haasil karne ki talqeen karte hue farmate hain:

Tum apne se ma-qable fuqaha ke istehsanaat o tafriaat par khoob bahes o takrar aur ghaur o khauz karte ho. Kya tum nahi jaante ke hukum to wohi hai jo Allah Ta'ala ne aur uske Rasool ﷺ ne diya hai. Aur tum mein se bohut saare insan aise hain ke unko tumhare paeghambar ki koi hadees nahi poho'nchti hai to wo is par amal nahi karta aur kehta hai ke mera amal to falaa'n (imam) ke mazhab par hai, naa ke hadees par. Phir ye bahaana pesh karta hai ke hadees ka samajhna aur uski raushni mein kisi baat ka faisla karna to kamil aur maahir logo'n ka kaam hai. (naa ke mujh jaiso'n ka) aur (ye bahaana bhi karta hai ke) ye hadees aakhir imamo'n ke saamne bhi to rahi hogi, jab unho'n ne isko chod diya to unke nazdeek koi wajah hogi, yaa to unke nazdeek ye mansooq hogi yaa marjooh. Acchi tarha jaanlo! Is rawaiyye ka deen se koi talluq nahi. Agar tum apne Nabi par imaan laae ho to iski paerwee bhi karo, chaahe iski baat (tumhare) mazhab ke khilaf ho yaa muwaafiq. Allah Ta'ala ki marzi yehi hai ke tum sabse pehle Allah ki kitab aur uske Rasool ﷺ ki sunnat ke saath ishteghaal rakho (inko apne fikr o nazar aur akhaz o istefaada ka mehwar banaao) agar unse asaani ke saath akhaz masaael karlo to fahim aur agar isme kuch diqqat pesh aae to ma-qabl ke ulama se madad haasil karo (unki shuruhaat aur fiqa ul hadees par mabni kitabo'n se istefaada karo) aur unki is raae ko qubool

خضتم كل الخوض في استحسانات الفقهاء من قبلكم وتفرجاتهم، أما تعرفون أن الحكم ما حكمه الله ورسوله، ورب إنسان منكم يبلغه حديث من أحاديث نبيكم، فلا يعمل به ويقول: إنما عملي على مذهب فلان، لا على الحديث، ثم احتال بأن فهم الحديث والقضاء به من شأن الكمل المهرة، وإن الأئمة لم يكونوا ممن يخفى عليهم هذا الحديث، فما تركوه إلا لوجه ظهر لهم في الدين من نسخ أو مرجوحة، اعلموا أنه ليس هذا من الدين في شيء، إن أمنتكم بنبيكم فاتبعوه خالف مذهباً أو وافقه، كان مرضي الحق أن تشتغلوا بكتاب الله وسنة رسوله ابتداء، فإن سهل عليكم الأخذ بها فيها ونعمت، وإن قصرت أفهامكم فاستعينوا برأي من مضى من العلماء ما تروه أحق وأصرح وأوفق بالسنة.

<sup>56</sup> Surah Tauba: 31

<sup>57</sup> Hujjatullah al Balegha: V1 P155 (Al Maktaba as Salafiyya, Lahore 1975)



karo jo ziyada saheeh, sareeh aur sunnat ke ziyaada muafiq hai.<sup>58</sup>

Shah Sahab رحمہ اللہ isi Tafheem mein isse kuch pehle likhte hain:

Main Allah ki qasam khaa kar gawahi deta hu'n ke ummat ke kisi aadmi ke baare mein, jiski raae mein khataa aur sawaab dono baato'n ka imkan hai, ye aqeeda rakhna ke Allah Ta'ala ne iski paerwee karne ko mere liye lazmi kar diya hai aur mujh par wo cheez wajib hai jo ye shakhs mujh par wajib karde, kufr hai. Shariyat e haqqa to us aadmi (imam) se bohut pehle hi saabit ho chuki hai, jisey ulama ne mehfooz rakha hai.

Rawiyo'n ne ise aagey logo'n tak poh'nchaya hai aur fuqaha ne iske saath faisle kiye hain. Albatta logo'n ne ulama ki taqleed (pairwee) par sirf is liye ittefaq kiya hai ke wo Nabi ﷺ se shariyat ke bayan karne waale hain. Unke paas jo ilm hai isse ham naa-ashna hain aur wo ilm mein mashghool rehte hain, jabke hamari mashghooliyaat doosri qism ki hain. Is liye logo'n ne ulama ki taqleed (pariwee) ki hai, taaham agar koi hadees e saheeh ajaae, jiski sehat ki gawahi mohaddiseen ne di ho aur mukhtalif giroho'n ne is par amal bhi kiya ho, jiski wajah se maamle mein koi ishtebaah naa raha ho, lekin phir bhi wo shakhs is (hadees) par ala naa kare, is liye ke iska imam iska qael nahi hai to ye bohut hi door ki (badi) gumrahi hai.<sup>59</sup>

وأشهد لله بأنه كفر بالله أن يعتقد في رجل من الأمة ممن يخطئ ويصيب أن الله كتب عليّ اتباعه حتمًا، وأن الواجب عليّ هو الذي يوجب هذا الرجل عليّ، ولكن الشريعة الحقة قد ثبتت قبل هذا الرجل بزمان، قد وعاه العلماء، وأداها الرواة، وحكم بها الفقهاء، وإنما اتفق الناس على تقليد العلماء على معنى أنهم رواة الشريعة عن النبي صلى الله عليه وسلم، وأنهم علموا ما لم نعلم، وأنهم اشتغلوا بالعلم ما لم نشتغل، فلذلك قلدوا العلماء، فلو أن حديثًا صح، وشهد بصحته المحدثون، وعمل به طوائف، فظهر فيه الأمر ثم لم يعمل به هو، لأن متبوعه يقل له، فهذا هو الضلال البعيد.

Ahle Taqleed ke is rawaiyye ke baare mein aur bhi mutaddid ulama ne isi qism ke khayalaat ka izhaar farmaya hai jinka izhaar mazkoora sutoor mein kiya gaya hai. In sab ki tafseel yaha'n zaroori nahi hai. Ahle Ilm unse baa-khabar hain. Ta-ham yaha'n Maulana Ashraf Ali Thanwi marhoom ke bhi 2 ikhtebasaat pesh karne munaasib maloom hote hain. Inme unho'n ne Ahle Taqleed ke is rawaiyye ka eteraaf bhi kiya hai aur ispar sakht afsos ka izhaar bhi.

Maulana Thanwi apne ek maktoob mein, jo unho'n ne Maulana Rasheed Ahmad Gangohi marhoom ke naam tehreer kiya, likhte hain: "Aksar muqallideen awaam, balke khawaas is qadar jaamid hote hain ke agar qaul e mujtahid ke khilaf koi aayat yaa hadees kaan mein padti hai (to) unke qalb mein intsheraah o inbesaat nahi rehta. Balke awwal istenkaar qalb mein paeda hota hai, phir taaweel ki fikr hoti hai, khwah kitni hi baeed aur khwah doosri daleel qawee iske ma'ariz ho, balke mujtahid ki daleel is mas-ala mein bajuz qiyaas ke kuch bhi naa ho, balke khud apne dil mein is taaweel ki waqa'at naa ho, magar nusrat e mazhab ke liye taaweel zaroori samajhte hain. Dil ye nahi maanta ke qaul e mujtahid ko chodkar hadees e saheeh sareeh par amal kar le'n. Baaz sunan mukhtalif feeha masalan Ameen bil Jahar waghaira par harb o zarb ki naubat aajaati hai. Aur quroon e salaasa mein iska shiyo'o bhi naa hua tha, balke كيما اتفاق jisse chaaha mas-ala dariyaf kar liya, agarche is amr par ijma naqal kiya gaya hai ke mazahib e arba ko chodkar mazhab e khaamis mustahdas karna jaaez nahi, yaane jo mas-ala chaaro'n mazhabo'n ke khilaf ho is par amal jaaez nahi ke haq daaer o munhasiraan 4 mein hai. Magar is par bhi koi daleel

<sup>58</sup> Al Tafhimaat e Ilaahiya: V1 P283; Tafheem:69

<sup>59</sup> Al Tafhimaat e Ilaahiya: V1 P279 (1970 edition)

nahi, kyou’nke ahle zaahir har zamana mein rahe aur ye bhi nahi ke sab Ahlu Hawaa ho’n. Wo is ittefaaq se ilaaheda rahe, doosre agar ijma saabit bhi, magar taqleed e shakhsi par to kabhi ijma bhi nahi hua”.<sup>60</sup>

Isi maktoob mein isse qabl Maulana Thanwi ne jo likha hai, ye bhi badaa qaabil e ibrat hai. Likhte hain: “Taqleed e shakhsi ke awaam mein shaaya ho rahi hai aur wo usko ilman aur amalan is qadar zaroori samajhte hain ke tark e taqleed se, go-ke uske tamaam aqaaed muafiq Kitab o Sunnat ke ho’n, is qadar bughz o nafrat rakhte hain ke tarikeen e salah, fusaq o fujjar se bhi nahi rakhte aur khawaas ka amal o fatwa wujoob iska mauyad hai”.<sup>61</sup>

Maulana Thanwi ek aur muqam par taqleed aur adm e taqleed ke mauzoo par guftagu karte hue kehte hain: “Baaz muqallideen ne apne aimma ko ma’asoom a’anil khataa o musaiyyab wujooban o mafroz al ataa-a’ah tasawwur karke azm bil-jazm kiya ke khwah kaisi hi hadees saheeh mukhalif qaul e imam ke ho aur mustanad qaul imam ka bajuz qiyas e amr deegar naa ho, phir bhi bohot si elal o khalal hadees mein paeda karke yaa iski taaweel e baeed karke hadees ko rak kare’nge aur qaul e imam ko naa chode’nge. Aisee taqleed haraam aur misdaaq qaul e ta’ala **اتَّخَذُوا أَحْبَارَهُمْ وَرُهَيْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ** aur khilaf e wasiyyat aimma marhumeen ke hai”.<sup>62</sup>

Is qism ki taqleed e jaamid ko jiska tazkirah mazkoora iqtebasaat mein kiya gaya hai, Maulana Mehmood ul Hasan ne bhi kufr se ta’abeer kiya hai.

Chunache wo “Ezah al Adilla” mein taqleed ke isbat par guftagu karte hue likhte hain: “Tamaam nusoos radde taqleed se is taqleed ke batlaan saabit hota hai ke jo taqleed ba muqabla taqleed ahkam e khuda aur rasool e khuda ho aur unke itteba ko itteba e ahkam e ilaahi par tarjeeh de, so pehle keh chuka hu’n ke is taqleed ke mardood o mamnoo, balke kufr hone mein kisko kalaam hai?”<sup>63</sup>

#### Iqteda Aur Itteba To Naaguzeer Hai, Lekin Zer e Bahes Taqleed Isse Qata’an Mukhtalif Hai:

In ikhte-basaat se ye to waazeh hai ke kisi imam ki is andaz se taqleed karna ke saheeh aur waazeh hadees ke saamne aajaane ke baad bhi qaul e imam hi ko tarjeeh dena aur uske muqable mein saheeh hadees ko chod dena mamnoo, haram **اتَّخَذُوا أَحْبَارَهُمْ وَرُهَيْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ** ka misdaq aur baqaul e Saheb e “Ezah al Adilla” kufr hai. Ab dekhna ye hai ke marwajja taqleed isse mukhtalif hai yaa wo isi zail mein aati hai, jiski mazammat o hurmat par sabka ittefaaq hai.

Ahle Taqleed ka daawa hai ke hamara wohi tareeqa hai jo ahed e Sahaba Ikram **رضي الله عنهم** o Taabaeen **رضي الله عنهم** mein tha. Yaane jis shakhs ko mas-ale ka ilm naa hota tha wo kisi bhi saheb e ilm se dariyaaf kar leta tha. 300 saal se ziyada arsey tak yehi tareeqa raaej tha. Ye tareeqa zahir baat hai bilkul saheeh bhi hai aur naaguzeer bhi. Kyou’nke har shakhs to maahir e shariyat nahi ho sakta, lehaza zaroori hai ke be-khabar shakhs, baa-khabar shakhs se pooche. Be-ilm, aalim se dariyaf kar aur kam ilm waala apne se ziyada ilm rakhne waale ki taraf rujoo kare.

Ye maamla shariyat hi ke saath khaas nahi hai, har ilm o fun ka maamla yehi hai. Sharai masael o ahkam maloom karne ka bhi yehi tareeqa hai aur awaam ke liye iske baghair chaara nahi hai. Lekin isme 2 baate’n zaroori hain aur Sahaba Ikram **رضي الله عنهم** aur Taabaeen **رضي الله عنهم** ke zamane mein in dono baato’n ka poora ehtemaam maujood tha.

1. Poochne waala sirf Allah aur Uske Rasool **ﷺ** ke ahkaam poochta tha, iske alaawa iske zahen mein kuch aur nahi hota tha.
2. Bataane waala bhi apne ilm ki hadd tak Allah Ta’ala aur uske Rasool **ﷺ** ke ahkam hi batlaata tha. Yehi wajah hai ke agar ise is mas-ale ka ilm naa hota to wo saail ko kisi aur ki taraf bhej deta, yaa apni samajh

<sup>60</sup> Tazkiratur Rasheed: V1 P131 (Idaara Islamiya, Lahore 1986)

<sup>61</sup> As mentioned in 78

<sup>62</sup> Imdad ul Fataawa: V5 P297 (Maktaba Darul Uloom Karachi, 2004 edition)

<sup>63</sup> Ezah al Adillah: P113 (H.M. Sayeed Company, Karachi 1999; Jadeed edition: P223 Printed at Qadeemi Kutub Khana)

ke mutabiq batlaata. Phir ise iske mutabiq hadees mil jaati to khush hota ke Allah Ta'ala ne iske mu'n se saheeh baat nikalwaai aur agar ise iski khilaf hadees mil jaati to fauran apni baat se rujoo kar leta.

Khair ul quroon ka yehi tareeqa Shah Waliullah ne poori tafseel se "Hujjatullah al Balegha" aur pani baaz deegar kitabo'n mein bayan kiya hai, hatta ke Maulana Ashraf Ali Thanwi ne bhi Imdad ul Fataawa<sup>64</sup> mein iski baabat yehi tafseel bayan ki hai.

Is tareeqe ko istelaahi taur par taqleed nahi kaha jaata, kyou'nke taqleed ki taareef ispar saadiq nahi aati. Taqleed to kisi ki baat ko baghair daleel ke maan-ne ka naam hai. Alaawa azee'n taqleed haraam mein ya baat bhi dakhil hai ke maan-ne waala (muqallid) muqallad (imam waghaira) se daleel ka mutaalba nahi kar sakta. Jabke ek aam shakhs jab kisi aalim se koi mas-ala poochta hai yaa kisi mufti se fatwa talab karta hai to iske pesh e nazar Allah Ta'ala aur uske Rasool ﷺ ka hukum maloom karna hota hai. Isi liye wo uski daleel bhi, ba-waqt e zaroorat pooch leta hai aur pooch sakta hai. Yaa iski batlaai hui daleel se iski tashaffi nahi hoti to wo kisi aur aalim ya mufti se pooch leta hai. Is tareeqe mein aalim aur mufti Quran o Hadees ki raushni hi mein mas-ale ki wazaahat karta hai, kisi makhsos fiqa ko saamne nahi rakhta.

Ye tareeqa iqteda aur itteba kehlata hai. Kyou'nke isme asal jazba Allah Ta'ala aur uske Rasool ﷺ ke ahkam ki paerwee karne ka hota hai. 4<sup>th</sup> sadee hijri se pehle tak tamaam musalman awaam o khawaas, jaahil o aalim isi tareeqe par kaar-band the. Lekin jab 4<sup>th</sup> sadee mein fiqhi mazaahib ko farogh haasil hua to mohaddiseen aur unke ham-maslak logo'n ke alaawa doosro'n en apne aapko kisi naa kisi mazhab se wabista kar liya to mazkoora tareeqa sirf mohaddiseen aur unki rawish par chalne waalo'n tak mehdood ho gaya aur doosro'n ke yaha'n ek makhsos fiqa ki pabandi zaroori ho gai aur unke awaam o khawaas sab hi Sahaba Ikram رضى الله عنهم و Taabaeen رضى الله عنهم ke tareeqe ko chod diya aur taqleed ko wajib qaraar de diya.

Jiska matlab hi ye tha aur hai ke ab barah e raast Quran o Hadees se akhaz masael ki zaroorat nahi, hatta ke ulama o muftiyaan bhi apne awaam ko Quran o Hadees ke mutabiq masael batlaane ke paband nahi. Wo paband hai to sirf is baat ke, ke unki makhsos fiqa mein kya darj hai? uski raushni mein ye jaaez hai yaa naajaez? Yehi wajah hai ke wo apne awaam ko ahadees ki kitabo'n ke mutalea se rokthe hain aur kai mufti hazraat to is hadd tak jasaarat karte hain ke ise gumrahi qaraar dete hain.

#### Ifteraaq e Ummat Ka Baais Taqleed e Haraam Hai, Naa Ke Ulama Ki Paerwee:

Ifteraaq e ummat ke almiya ka asal nukhta e aghaaz bhi yehi hai. Warna Quran o Hadees ke faham ka yaa ijtehaad o istembaat ka kuch naa kuch ikhtelaf to Sahaba Ikram رضى الله عنهم و Taabaeen رضى الله عنهم mein bhi tha. Ye ikhtelaf mohaddiseen ke darmiyan bhi tha aur unke maslak o manhaj ke paerukaar ameleen bil hadees ke darmiyan bhi hai. Lekin ye ikhtelaf faham o ta'abeer ka hai yaa istebat o ijtehaad ka yaa phir iska munabba hadees ki sehat o zoaf ka ikhtelaf hai. Jaisa Sahaba Ikram رضى الله عنهم mein ikhtelaf ki ek wajah kisi hadees se be-khabri yaa iske naskh yaa a'adm e naskh se laa ilmi bhi thi. Ye ikhtelaf, ifteraaq e ummat ka baais nahi, isi liye Sahaba Ikram رضى الله عنهم و Taabaeen رضى الله عنهم ka daur ikhtelafaat ke bawajod firqa bandiyo'n se paak tha.

Bana-baree'n Ahle Taqleed ka ye daawa hai ke hamari taqleed wo nahi jisko mamnoo aur haraam kaha gaya hai, balke hamara tareeqa to wohi hai jo Sahaba Ikram رضى الله عنهم و Taabaeen رضى الله عنهم ka tha, kis tarha durust qaraar diya jaa sakta hai, jabke dono tareeqe fikr o manhaj se lekar maqsad o muda-aa taa-ke k doosre se yaksar mukhtalif hain? Aur unke darmiyan itni wasee khaleej haael hai ke jiska paatna bazaahir nihayat mushkil hai. **إلا أن يشاء الله**

Is daawe ke radd mein yaa dono nukhta haae nazar ke farq o ikhtelaf par bohut kuch kaha jaa sakta hai aur taqleed ke wo mutaddid namoone bhi pesh kiye jaa sakte hain jin mein fiqa ke muqable mein saheeh ahadees ko nazar andaz kiya gaya hai. Inme door azkaar taweele'n ki gai hain, lekin is tarha baat bohut lambi ho jaaegi. Taaham

<sup>64</sup> V5 P294-300

wazaahat ke liye chand misaale'n bayan karna zaroori hai, taa-ke hamare is daawe ki daleel saamne ajaae ke Ahle Taqleed jis taqleed ki mazammat karte hain amalan wo isi ke qaael hain.

### Taqleed e Haraam Ki Amali Misaale'n:

Masalan Maulana Mehmood ul Hasan Sahab ek mas-ala mein farmate hain:

*Haq o insaaf ki baat yehi hai ke (ahadees o nusoos ke etebaar se is mas-ala khayar e majlis) mein Imam Shafai رحمته الله ki raae ko tarjeeh haasil hai, lekin ham muqallid hain, ham par apne Imam Abu Hanifa رحمته الله ki taqleed hi wajib hai".<sup>65</sup>*

الحق والإنصاف أن الترجيح للشافعي في هذه المسألة، ونحن مقلدون يجب علينا تقليد إمامنا أبي حنيفة.

Isi zail mein baaz wo tabdeeliya'n bhi aati hain jo nusoos e hadees mein mahez is liye ki gai hain ke unke mamul ba masaael ka isbaat ho sakey. Jaise Musnad Humaidi mein Hazrat Abdullah bin Umar رضي الله عنه ki hadees hai jo isbaat Raful Yadain mein waazeh hai. Lekin alfaaz ke mamuli radd o badal se isey adm e Raful Yadain ki daleel banaa diya gaya hai. Isi tarha Musannaf Ibne Abi Shaiba ki ek riwayat aur Sunan Abu Dawood ki ek riwayat mein kiya gaya. Unki tafseel ba-waqt e zaroorat pesh ki jaa sakti hai. Hatta ke taqleedi jamood ka naqsha bhi saamne aaya ke isbaat e taqleed ke josh mein Quran e Majeed ki ek ayat وَأُولَى الْأَمْرِ مِنْهُمْ ka izafa kar diya gaya. Isey kitaabat ki ghalati is liye nahi samjha jaa sakta ke istedlal ki saari buniyad hi is izaafi tukde par hai.<sup>66</sup>

Ek aur saheb ne Quran e Majeed ki ek ayat mein lafzi o maanwi tasarruf karke adm e Raful Yadain ko "saabit" kar dikhaya hai.<sup>67</sup>

Aaj is fiqhi tausee ki zaroorat hai, jiski baaz misaale'n Maulana Abdul Hai Lukhnawi waghaira ke tarz e amal mein milti hain, jisme nusoos e shariyat ki baala dasti qaaem rehti hai, naake is fiqhi jamood ki jiski kuch misaal arz ki gai hain. Jiske adm e jawaz mein koi ikhtelaf nahi, balke unki apni saraahat ke mutabiq isme kufr tak ka andesha paaya jaata hai. Ulama e Islam aur muftiyaan e deen e mateen ko kaunsi raah ikhteyar karne chaahiye yaa unke mansab e azeem kis raah ko apnaane ka taqaaza karta hai? iski wazaahat ya faisla koi mushkil amr nahi.

Pas Dono Fareeqo'n Mein Se Kaun Aman Ka Ziyaada Haqdaar Hai? (bataao) Agar Tum Jaante Ho.<sup>68</sup>

فَأَيُّ الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ إِنْ كُنْتُمْ تَعْلَمُونَ.

Aman o salamati ki raah wohi hai jiske ilm baraadar Aamma e Ahnaaf ka pehle giroh, Imam Abu Hanifa رحمته الله, Imam Muhammad, Imam Abu Yusuf aur unki rawish par chalne waale ulama (Maulana Abdul Hai Lukhnawi waghaira) hain aur yehi raah ummat e muslima ki wahdat ki zamaanat bhi hai aur fiqhi ikhtelaf o hizbi ta'assub ke khatme yaa kam-az-kam iski shiddat ko kam karne ka wahed zariya bhi. Aur ye mohaddiseen ki raah hai, kisi zehni tahaffuz ke baghair amal bil hadees ki raah hai, fiqhi jamood ke bajaaye fiqhi tausee ki raah hai aur har soorat mein nusoos e shariyat ki bartariko maan-ne aur qaaem rakhne ki raah hai. Aur uske khutoot hasb e zail hain:

<sup>65</sup> At Taqreer lit Tirmizi: P49 (Maktaba Rahmaniya, Lahore)

<sup>66</sup> Izah al Adillah: P215-216

<sup>67</sup> Tehqeeq Mas-ala Raful Yadain by Abu Moawiya Safdar Jalandhari (Abu Hanifa Academy, Bahawalnagar)

<sup>68</sup> Surah Anam: 81

## Mohaddiseen Ka Maslak o Manhaj Aur Ahle Taqleed Ka Rawaiyya:

1. Mohaddiseen ke nazdeek bajaa-taur par hadees ki sehat o zoaf ki tehqeeq mein sanad ko buniyadi ehmiyat haasil hai:

*Sanad ko tasleem naa kiya jaae to phir har shakhs jo chaahе, keh sakta hai.*

لولا الإسناد لقال من شاء ما شاء.

Sanad hi ghair saheeh riwayaat ko jaa'nchne ka sabse badaa zariya hai. Is buniyad se ghair saheeh riwayaat ko saheeh qaraar dene ke tamaam chor darwaze band ho jaate hain, lekin is chor darwaze ko khula rakhne ke liye is buniyadi usool se gurez ki bohot si raahe'n ikhteyar karli gai hain, jaise masalan kaha jaata hai:

- Falaan imam ne jo baat kahi hai, aakhir unke saamne bhi to koi hadees hogi?
- Yaa unke daur tak is hadees ki sanad mein koi raawi zaeef, matrook aur kazzab nahi hoga.
- Yaa hadees ki sehat o zoaf ek ijtehad amr hai, is liye ek mujtahid ne jis hadees se istedlal kiya hai, chaahе wo zaeef, balke mauzoo hi ho, iska istedlal saheeh hai. Kisi doosre mujtahid ko iski baat ko radd karne ka haq nahi hai.
- Yaa riwayat to zaeef yaa mauzoo (man-ghadat, yaane be-sanad) hai, lekin ise "Talqi Bil Qaul" ka darja haasil hai. Jaise *أول ما خلق الله نوري* yaa *لو لاك لما خلقت الأفلاك* jaisi be-sanad banai hui hadeese'n hain. Ye dono man-ghadat riwayaat Barailwi hazraat hi nahi, ulama e deoband bhi apni kitabo'n mein likhte aur apne wa'az o taqreer mein bayan karte hain.
- Yaa husne zan ki buniyad par mursal riwayat ko saheeh tasleem karna.
- Yaa "diraayat" ke khilaf hone ka daawa karke riwayat ko radd kar dena.
- Yaa apne khud-saakhta usoolo'n ki raushni mein saheeh ahadees ko radd kar dena, jis par Sahah Waliullah aur Shah Abbdul Aziz *رحمتهما* ne bhi ehtejaaj kiya hai.
- Yaa (baza'am khuwaish) ye daawa karke ke falaan hadees Quran ke ma'ariz hai, hadees ko radd kar dena (jabke koi saheeh hadees Quran ke ma'ariz nahi)
- Yaa ahadees ahaad ko nazar andaaz karna.
- Yaa ghair qawee raawi (sahabi) ki riwayat qiyaas ke khilaf hogi to naa-maqbool hogi.

Aur is qism ke deegar tareeqe yaa usool, jinke zariye se saheeh hadees ko bilaa ta-ammul radd kar diya jaata hai aur zaeef, mursal hatta ke mauzoo hadees tak ko qubool kar liya jaata hai. Ye mohaddiseen ke maslak o manhaj ke khilaf yaa ba-alfaaz e deegar saabit shuda nusoos e hadees ko mustarad karne yaa ghair saabit shuda baat ko shariya baawar karaane ki mazmoom sae'e hai.

Jiske hote hue kabhi nusoos e shariyat ki baala dasti qaaem nahi ho sakti aur naa ikhtelaf ka khatma hi mumkin hai. Alaawa azee'n ye bhi ek haqeeqat hai ke in chor darwaazo'n ka koi talluq Imam Abu Hanifa *رحمته* se nahi hai. Ye sab baad ke logo'n ki ejaad hain, unme se koi ek usool bhi Imam Abu Hanifa *رحمته* se saabit nahi kiya jaa sakta. Goya mohaddiseen ki rawish ko apnaana Imam Abu Hanifa *رحمته* ki taqleed ke manaafi nahi hai.

2. Mohaddiseen ka doosra wasf, amaanat o dayaanat ka ehtemaam hai. Unho'n ne ahadees ki jamaa o tadween mein bhi kamaal dayanat ka muzahera kiya hai aur jirah o ta'adeel ke usoolo'n ko istemal karke ahadees ka rutba mutaiyyan karne mein bhi unho'n ne kisi zehni tahaffuz ka muzahera kiya hai, naa hizbi o fiqhi ta'assub ka.

## Mazkoora Ahle Taqleed Ki Ilmi Khayanato'n Ki Chand Misaale'n:

Ahle Taqleed mein amaanat ki bhi kami hai. Iski bohot si misaale'n di jaa sakti hain, lekin yaha'n ham sirf 4 misaale'n pesh kare'nge. 2 ulama e deoband ki, teesri ulama e barailwi hazraat ki. Ye dono hi Imam Abu Hanifa رحمته الله ke muqallid kehlaate hain. Chauthi misaal, dono mein qadr e mushtarik ki haisiyat rakhti hai.

### Pehli Misaal:

Khawateen namaz kis tarha padhe'n? Yaane wo ruku sajda kis tarha kare'n? Hath kaha'n baandhe'n? Raful Yadain kis tarha kare'n? Aurto'n ki baabat kisi bhi saheeh hadees mein in umoor ki wazaahat nahi milti. Is liye wo Nabi ﷺ ke farman *صلوا كما رأيتموني أصلي* Tum is tarha namaz padho, jis tarha tumne mujhe namaz padhte hue dekha hai.<sup>69</sup>

Ke umoom mein shamil ho'ngi aur mazkoora saare kaam mardo'n hi ki tarha sar-anjam de'ngi. Jaisa ke iski kuch tafseel isse pehle bhi hamne bayan ki hai. Lekin Ulama e Ahnaaf kehte hain ke mard aur aurat ki namaz mein farq hai. "Khawateen Ka Tareeqa e Namaz" taaleef Maulana Abdur Rauf Sakhravi hamare saamne hai. Isme in furooq ko bayan karne ke liye ahadees ke naam se kai ahadees bayan ki gai hain, lekin unme se koi ek hadees bhi saheeh nahi hai aur sitam zarfi ki inteza hai yaa amaanat o dayaanat ke fuqdaan ka ye haal hai ke in bayan karda ahdees mein Sunan Kubra Lil Bayhaqi ki 2 riwayaat bhi hain.

Jin ko darj karke Imam Bayhaqi رحمته الله ne likha hai ke: *"Ye riwayaat itni zaeef hain ke in jaisi riwayaat se istedlal nahi kiya jaa sakta"*. Lekin mazkoora kitab ke muallif ne in alfaaz ko to naqal nahi kiya, albatta dono naqaabil e istedlal riwayaat ko apne istedlal mein pesh kiya hai. Yehi haal deegar riwayaat ka hai, jo unho'n ne pesh ki hain. *فإلى الله المشتكى!*

Mazeed tafseel ke liye mulaheza ho raaqim ki kitab "Kya Aurto'n Ka Tareeqa e Namaz Mardo'n Se Mukhtalif Hai?".

### Doosri Misaal:

Ulama e Ahnaaf ke choti ke aalim Maulana Ahmad Ali Saharanpuri ki hai, jinka hashiya Saheeh Bukhari mutadaawal hai. Unho'n ne hadees *إذا أقيمت الصلاة فلا صلاة إلا المكتوبة*<sup>70</sup> jisey mam Bukhari ne tarjuma al Baab<sup>71</sup> mein zikar kiya hai.

Iske hashiya mein Sunan Bayhaqi ke hawaale se yehi hadees naqal ki hai, isme *إلا ركعتي الفجر* ke alfaaz ka izaafa hai. Yaane farz namaz ki takbeer ho jaane ke baad koi namaz nahi, albatta fajr ki 2 rakat (sunnate'n) padhna jaez hai. Halaa'nke Imam Bayhaqi رحمته الله ne is izaafe ki baabat saraahat ki hai ke *"Ye izaafa (fajr ki 2 sunnate'n padhna jaez hai) be-asal hai"*. Aur likhte hain ke is izaafe ko bayan karne waale Hajjaj bin Nusair aur Ebaad bin Kaseer hain aur ye dono raawi Zaeef hain.<sup>72</sup> Iske bawajood ek saheeh hadees ko radd karne aur apne khilaf e hadees riwaaj ko saheeh baawar karaane ke liye Saheeh Bukhari ke faazil mahshi ne is be-asal izaafe ko hadees e rasool keh kar bayan kiya hai.<sup>73</sup>

Ye baat bhi dilchaspi se khaali naa hogi ke Saheeh Bukhari ka ye hashiya aaj se taqreeban 125 saal qabl jab chap kar pehli martaba manzar e aam par aaya tha to Shaikh al Kul Miya'n Nazeer Hussain Mohaddis Dahelwi رحمته الله ne ek maktoob ke zariye se is kotaahi yaa badd-dayaanati ki taraf tawajjo dilaai thi. Lekin iski islaan nahi ki gai aur Saheeh Bukhari ke arbi hashiye mein ye be-asal hadees, hadees e rasool ke naam se ab tak maujood hai. Miya'n Nazeer Hussain Mohaddis Dahelwi رحمته الله ka ye maktoob jo arbi hai, kitab *إعلام أهل العصر* (taaleef: Maulana Shamsul Haq Damaanwi) mein maujood hai.

*فإلى الله المشتكى!*

<sup>69</sup> Bukhari: H231

<sup>70</sup> Muslim: H710

<sup>71</sup> Kitab as Slah: Baab 38

<sup>72</sup> Sunan Kubra Lil Bayhaqi: V4 P483 (old edition)

<sup>73</sup> Bukhari: V1 P198 (Noor Muhammad Printers)

Ghalebani is be-buniyad riwayat ki buniyaad par aam masjidon mein fajr ki jamaat ke dauran mein log be-dhadak sunnaton padh rahe hote hain aur hadees e rasool “Namaz Ki Takbeer Ho Jaane Ke Baad Farz Namaz Ke Alaawa Koi Namaz Nahi”<sup>74</sup> ki khilaf warzi ki jaati hai aur

Aur Jab Quran Padhaa Jaaye To Usey Tawajjo Se (kaan lagaakar) Suno Aur Khamosh Raho Taa-ke Tum Par Rahem Kiya Jaaye.<sup>75</sup>

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَبِغُوا لَهُ وَانصِتُوا لَهُ  
تَرْحُمُونَ

ka zaraa lehaz nahi kiya jaata aur ulama ye manzar rozaana apni aankhon se dekhte hain, lekin fiqhi jamood ne unki aankhon par pattiyaan baandhi hain.

#### Teesri Misaal:

Barailwi hazraat ke yahaan riwaaja hai ke namaz e janaza ke fauran baad maiyyat ke ird gird khade hokar sab hath uthaa kar uda maangte hain, isko wo bohut zaroori samajhte hain. Daleel kya hai?

Nabi ﷺ ki hadees ka tarjuma hai:

Jab tum maiyyat ko namaz e janaza padhne lago to ikhlaas ke saath uske liye (maghfirat ki) dua karo.

إِذَا صَلَّيْتُمْ عَلَى الْمَيِّتِ فَأَخْلَصُوا لَهُ الدُّعَاءَ.

Jaise Quran e Majeed mein hai:

Aye Logo Jo Imaan Laaye Ho! Jab Tum Namaz Ke Liye Utho To Apne Chehre Aur Kohniyon to Apne Hath Dholo.<sup>76</sup>

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ

Lekin barailwi hazraat إذا صليتم ka tarjuma karte hain: “Jab tum namaz padh chuko to...” is tarha tarjume mein badd-dayaanati ka irtekaab karke janaze ke baad dua maangne ke apne ghair-masnoon amal ka jawaz saabit karte hain. Halaa’nke agar ye tarjuma saheeh hai to phir inko wazu bhi namaz khade hone ke baad hi karna chaahiye. Naa ke namaz se pehle jaisa ke ayat e baala ka tarjuma barailwi istedlal ke mutabiq karne ka iqteqaza hai.

Isi tarha Quran e Kareem ke is hukum:

Phir Jab Quran Padhne Lage’n To Shaitan Mardood Se Allah Ki Panah Maa’nge’n.<sup>77</sup>

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

Ka tarjuma o mafhoom bhi ye hona chaahiye ke jab tum Quran e Kareem padh chuko to shaitan se panah maa’ngo, yaane “Auzubillah” tilawat e quran ke baad karo. Kya ye tarjuma o mafhoom saheeh hoga?

#### Chauthi Misaal:

Yehi haal in ahadees ki sehat o zoaf ke maamle mein hai jo ikhtelafi masael mein madaar e bahes banti hain. Inme nihayat be-khofi ke saath amaanat o dayaanat ka khoon karke siqa raawiyon ko zaef aur zaef raawiyon ko siqa saabit karne par saara zor sarf kiya jaata hai. Jiski tafseel “Al Tankeel Bimaa Fee Na-neeb al Kausari Min Al Abateel” taaleef Shaikh Abudr Rahman bin Yahya Yamaani mein mulaheza ki jaa sakti hai.

Isme ek lateefa ye bhi hota hai ke ek raawi apni kisi man-pasand riwayat mein hota hai to ise us waqt siqa baawar karaaya jaata hai aur wohi raawi jab is riwayat mein aata hai jisse doosra fareeq istedlaal karta hai to wo zaef qaraar paa jaata hai. Ek aur lateefa ye hota hai ke ek hadees mein 2-3 baate’n hoti hain, inme koi ek baat to

<sup>74</sup> Muslim

<sup>75</sup> Surah Araaf: 204

<sup>76</sup> Surah Maeda: 6

<sup>77</sup> Surah Nahal: 98



qubool karli jaati hai ke isse unke kisi fiqhi mas-ale ka isbaat hota hai aur doosri baate'n radd kardi jaati hain. Kyou'nke wo fareeq e mukhalif ke muafiq hoti hain, halaa'nke hadees ek hai, sanad ek hai.

Agar wo hadees saheeh hai to isme bayan karda saari hi baate'n saheeh hain, unme se kisi baat ko maan lena aur baaz ko naa maanna ise kaun ma'aqool tarz e amal qaraar de sakta hai? Isi tarha agar wo zaeeef hai, tab bhi maamla aisa hi hai. Iski saari hi baate'n naa-qaabil e tasleem honi chaahiye. Uska koi ek juz qaabil e istedlal nahi ho sakta.

Ye lataaef hamare fiqhi jadal o munazera mein aam hain. Zahir baat hai amaanat o dayaanat ki maujood gi mein inka imkaan hai, naa jawaaz hi hai.

3. Mohaddiseen ke manhaj ki teesri numaya'n khoobi jamaa o tatbeeq ka ehtemaam hai. Baaz riwayat mein jo zaahiri ta'aruz nazar aata hai, iske hal ke liye mohaddiseen hasb e zail tareeqe ikhteyar karte hain:

- i. Sanad ke etebaar se agar ek riwayat saheeh hai aur doosri zaeeef to saheeh sanad riwayat ko wo qubool kar lete hain aur zaeeef ko nazar andaaz kar dete hain.
- ii. Agar sand ke etebaar se dono saheeh hoti hain lekin darja e sehat mein ek ko doosri par kisi wajah se bar-taree haasil hoti hai to wo raajeh qaraar paati hai. Jaise ek riwayat Sunan ki hai, jabke doosri Muttafiq A'alai yaa Bukhari yaa Muslim ki hai to ye doosri qism ki riwayat sehat ke etebaar se Sunan e Arba ki riwayaat se faaiq hain. Inko Sunan ki riwayaat par tarjeeh haasil hogi.
- iii. Baaz muta'araz riwayat mein qaraaen se taqdeem o takheer ka ilm bhi ho jaata hai. Waha'n maukkhar riwayat ko naasikh aur muqaddam riwayat ko mansookh tasleem kar liya jaata hai.
- iv. Jaha'n taqdeem o taakheer ka ilm bhi naa ho aur sehat ke lehaz se bhi dono yaksa'n ho'n to mohaddiseen dono riwayat ka aisa mahmal aur mafhoom bayan karte hain jisse inka zaahiri ta'aruz door ho jaata hai. Isko jamaa o tatbeeq se ta'abeer kiya jaata hai. Jaise mazaarea'at ki ahadees hain, baaz se mazaarea'at ka jawaaz saabit hota hai, baaz se mumaaneat. Mohaddiseen ne kaha ke mumaaneat ka talluq in soorato'n se hai jin mein kisi ek fareeq par zulm o ziyadati ka imkan hai aur jin mein aisee soorat naa ho, waha'n jawaz hai.

Is tarha kai aur ahadees hain jin mein kisi mein nahi hai to kisi mein jawaz hai. Yaha'n mohaddiseen nahi ko nahi e tanzehi qaraar dete hain. Yaane is kaam ko naa karna behtar hai, taaham kisi mauqe par ise kar liya jaae to iska jawaz hai. Jaise khade hokar paani peene ki mumaneat ki riwayaat bhi hain aur jawaaz ki bhi. Isme bhi tatbeeq yehi hai ke baith kar paani peena behtar hai, taaham khade hokar peena bhi jaaez hai. [وعلى هذا القياس](#) is tarha ki deegar riwayaat hain

Manhaj e mohaddiseen se inheraf karne waale jamaa o tatbeeq ke maamle mein bhi bohot se ghaple karte hain. Wo hadees ko ehmiyat dene ke bajaae fiqhi aqwaal o aara ko ehmiyat dete hue baaz muta'ariz riwayat mein khilaf e waaqea naasikh o mansookh ka faisla karte hain. Jaise baaz log kehte hain ke Raful Yada'in ki ahadees mansookh hain Raful Yada'in naa karne ki ahadees naasikh hain. Jabke iski koi maqool daleel unke paas nahi hai. Hatta ke Maulana Anwar Shah Kashmiri ne bhi is daawe ki nafee ki hai.

Lekin apne awaam ko mutmaeen karne ke liye is qism ke daawe unki taraf se aam hain. Aur baaz sitam zareef to yaha'n tak keh dete hain ke ibteda mein Raful Yada'in ka hukum is liye diya gaya tha ke log apni baghlo'n mein buth chupaa kar le aaya karte the. Jab butho'n ki ye mohabbat khatam ho gai to Raful Yada'in ka hukum bhi mansookh ho gaya.



Naa Unhe'n Us (baat) Ka Ilm Hai Aur Naa Unke Baap Daada Ko, Badi (hi khatarnaak) Baat Hai Jo Unke Muho'n Se Nikalti Hai, Wo To Saraasar Jhoot Bakte Hain.<sup>78</sup>

مَا لَهُمْ بِهِ مِنْ عِلْمٍ وَلَا لِآبَائِهِمْ كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ إِنَّ يَقُولُونَ إِلَّا كَذِبًا

Yaa mohaddiseen e ikram ki is tarha tauheen karte hain ke mohaddiseen to mahez attaar (dawaa farosh) the, jis tarha ye attaar apni dukan par har tarha ki jadi bootiya'n rakhta hai, lekin wo unke khawaas aur tasiraat se laailm hota hai. Unke khawaas o tasiraat se ek tabeeb haaziq hi waqif hota hai. Mujtahideen yaa fuqaha ki haisiyat bhi tabeeb e haaziq ki tarha hai. Ek faqeeh hi ne ye faisla karna hai ke mohaddiseen ne apni dukan (ahadees ke majmuo'n) mein jo (nauzubillah) har tarha ki jadi bootiya'n (ahadees) jamaa karli hain.

Inme se kaunsi hadees ko lena hai aur kisko tark karna hai? Yaane tatbeeq o tareeh yaa akhaz o tark ka faisla naqd o tehqeeq e hadees ke musallama usoolo'n ki raushni mein nahi, balke faqeeh ne apne fuqahat ki raushni mein karna hai. Aur ye fuqahat ek makhsos aenak ka naam hai. Hari aenak waale ko har cheez hari, kaali aenak waale ko kaali, aur laal aenak waale ko laal nazar aati hai.

Chunache hanafi faqeeh ka istedlal kuch aur hota hai, shafai faqeeh ka kuch. *ولهلم جرا* is liye ke in sab ki aenak e'n alag alag rang ki hain. Iska nateeja ye hota hai ke islam ki ta'abeer

#### *Shad Pareshaa'n Khuwab Man Az Kasrat Ta'abeeraha*

Ki aaina dar ban jaati hai. Mohaddiseen ki saaf shaffaf, be-ghubar aur be-amez aenak koi istemal nahi karta, jisme har cheez apni saheeh aur asli shakal mein nazar aati hai.

Tabeeb haziq ki ye hazaqiyat yaa faqeeh ki ye fuqahat hi yaa alag alag rang ki ye aenak hi ifteraq e ummat ke almiya ka sabse badaa sabab hain. Is liye jab tak mohaddiseen ke manhaj o masaalik ko ikhteyar nahi kiya jaaega. Is ifteraaq ka sadd-e-baab mumkin nahi hai.

Mohaddisen e Ikram *عليه السلام* ko fuqahat se aari mahez ek ataar kehna isi tarha khilaf e waaqea aur unki tauheed hai jaise noor ul anwaar aur suool ash shaashi waghaira mein hazrat abu hurairar aur hazrat anas *رضي الله عنهما* jaise sahaba ko ghair faqeeh qaraar dena khilaf waaqea aur unki tauheen hai aur ye dono hi baate'n inkaar e hadees ke chor darwaze hain. Mazkoora sahaba ko ghair faqeeh qaraar dene se maqsood bhi unki bayan karda riwayat se jaan chudaana aur apne qiyaas o raae ko tarjeeh dena hai. Isi tarha mohaddiseen ko ataar kehne se maqsood karna hai, halaa'nke waaqea ye hai ke mazkoora sahabi ghair faqeeh the naa mohaddiseen e ikram *عليه السلام* hi fuqahat se aari the.

Unki fuqahat to Abwaab bandi (taraajim) hi se waazeh ho jaati hai. Bil khusos Imam Bukhari *رحمته الله* ki fuqahat to unke ek ek tarjuma al baab se numaya'n hai. Is liye kaha jaata hai "*Imam Bukhari Ki Fuqahat Unke Tarjim Mein Hai*" tareekh e islam ke aise be-misaal faqeeh ko mahez attaar kehna ek aisee shookh chashmaani jasaarat hai jiska hausla aise hi log kar sakte hain jinke dilo'n mein hadees ki azmat ke bajaare faqeehaana qeel o qaal ka ehtraam ziyada hai. *سبحانك هذا بهتان عظيم*

Behrehaal baat ho rahi thi mohaddiseen e ikram ke jamaa o tatbeeq ke usoolo'n ki. Agar in usoolo'n ko in masaael mein bhi ikhteyar kar liya jaae to fariqain ke darmiyan maaba an nazaa hain to bohot se naza-aat ka khatima ho sakta hai. Aur agar mohaddiseen ki mazkoora teeno imtiyazi khususiyaat hi ko apna liya jaae jinki wazaahat ki gai hai to beshtar ikhtelafaat ka khaatma mumkin hai. Ikhtelafaat ki buniyad hadees ke baare mein nukhta e nazar ka farq hi hai.

Jab tak nukhta e nazar ka ye farq khatam nahi hoga aur hadees ki azmat ko is tarha tasleem nahi kiya jaaega, jis tarha ke iska haq hai aur ahadees e saheeha ko kisi bhi unwan, heele yaa wazae'e usoolo'n se radd karne ka

<sup>78</sup> Surah Kahaf: 5

tareeqa nahi choda jaaega, jinki baabat poore yaqeen o izz-aan se hamara daawa hai ke Imam Abu Hanifa رحمہ اللہ ka in usoolo'n se koi waasta nahi hai, us waqt tak ikhtelafaat ka khaatma to kujaa unki shiddat ko kam bhi nahi kiya jaa sakta.

Baat qadre taweel ho gai hai, lekin ye is liye naaguzeer thi ke Ulama e Ahnaaf ke jin 2 giroho'n se Ahle Hadees ka ikhtelaf hai wo waazeh ho jaae. Ye doosra giroh Aimmah e Ahnaaf (Imam Abu Hanifa رحمہ اللہ o Sahebain waghaira) yaane ahnaaf ke pehle giroh se qaulan to muttafiq hai, lekin amalan usse mukhtalif hai. Isi liye Ahle Hadees ka unse bhi shadeed ikhtelaf hai.

#### Ulama e Ahnaaf Ka Doosra, Yaane Teesra Giroh:

Apne aimmah e salaasa ki rawish se yaksar mukhtalif rawish ikhteyar karne waale ulama e ahnaaf ki doosri qism nihayat ghaali qism ki hai aur ye qaul ki hadd tak bhi hadees ki ehmiyat ko tasleem nahi karta, nez taqleed e haraam par bhi fakhar ka izhaar karta hai. Jisko Maulana Thanwi aur Maulana Mehmood ul Hasan waghairahuma ne bhi kufr qaraar diya hai. Jaisa ke unke iqtebasaat pehle guzar chuke hain.

Iski baabat ziyada tafseel ki zaroorat nahi hai, chand ek ikhtebasaat hi se iski asal haqeeqat saamne aajaati hai.

Is giroh ke doosre surkheel Maulana Ameen Okadwi hain, jo chand saal qabl faut hue hain. Isi giroh ke ek *“Shaikh ul Hadees wat Tafseer”* Munawwar Ahmad Sahab hain. Unke ek kitab 12 Masael ke naam se matbu hai. Ye kitab mughaltaat o talibsaat, balke kaazibaat o khada-a'aat ka majmua hai.

Mausoof iske hissa awwal mein tehreer karte hain: *“Ahadees ki sehat o zoaf ke baare mein hamara usool ye hai ke Imam e Azam Abu Hanfia رحمہ اللہ aur unke talaameza hazraat ne asaar e Sahaba aur asaar e taabaeen o tabe tabeen aur amali tawaatur ki raushni aur rehnumaai mein apne ijtehaadi usoolo'n ke tahat jin jin ahadees ke mamool beh o saheeh hone ka fiasla fiqhi masael ki soorat mein diya hai, hamare nazdeek wohi saheeh hain, agar che mohaddiseen inko sanad ke etebaar se zaef likh de'n aur jin hadeeso'n ko in hazraat ne ghair mamul biha qaraar diya hai wo hamare nazdeek zaef hain, agar che mohaddiseen inko sanadn saheeh qaraar de'n”*.<sup>79</sup>

Lutf ki baat ye hai ke is ikhtebaas se pehle mausoof ne likha hai: *“Ahle Sunnat wal Jamat, balke tamaam oqala ke nazdeek har fun mein is fun ke maahireen ki raae motabar hoti hai, masalan Doctari mas-ala mein Doctor ki, engineering ke mas-ala mein engineer ki, ziraat ke mas-ala mein maahir e ziraat ki, grammer mein maahireen e sar o nahoo ki, lughat mein maahireen e lughat ki raae motabar hogi aur ahadees ki sehat o zoaf mein ilm e hadees ke mahereen ki raae ka etebaar hoga”*.<sup>80</sup>

Ye para<sup>81</sup> aisa lagta hai ke Allah Ta'ala ne mausoof se ghair shaoori taur par likhwa diya hai, ba misdaaq *“Jaadu wo, jo sar chadh kar bole”*. Isme eteraaf hai ke ahadees ki sehat o zoaf ke faisle mein mohaddiseen ki raae motabar hogi, kyou'nke wohi ilm e hadees ke maahir hain.

Is para se, jo haqeeqat par mabni hai, choo'nke mausoof ke mazkoora naqal shuda para ke tardeed hoti hai, jisme iske bar-aks fuqaha ke ijtehaadi usoolo'n ki raushni mein murattab shuda fiqhi masael ko ahadees ke muqable mein saheeh qaraar diya gaya hai.

Is liye apni baat ko kisi tarha saheeh saabit karne ke liye ek dam paentra badal liya aur likha: *“Albatta ye baat khoob samajhni aur yaad rakhni chaahiye ke hadees ki sehat o zoaf ki 2 qisme'n hain. 1. Sehat o zoaf ba hasb e sanad. 2. Sehat o zoaf ba hasb e amal. Yaane jo hadees mamool beh hai wo saheeh hai aur jo hadees matrook o ghair mamool beh hai wo zaef hai. Isi ma'ane mein Imam e Azam Abu Hanifa ne Imam Auzai ke saath Raful Yada'in ke munazerah mein Hazrat Abdullah bin Umar رضی اللہ عنہ ki hadees ko zaef kaha tha aur Imam Malik ne Raful*

<sup>79</sup> 12 Masael: P9 (Ittehad Ahle Sunnat wal Jamat, Milne ka pataa: Markaz Ahle Sunnat Wal Jamat, 87 Junubi Lahore Road, Sargodha, (2005 edition)

<sup>80</sup> 12 Masael: P9

<sup>81</sup> T: Paragraph

*Yadain ki tamaam hadeeso'n ko zaef kaha hai.<sup>82</sup> warna Hazrat Abdullah bin Umar ؓ ki hadees sanadan bilkul saheeh balke ashah al asaneed hai".<sup>83</sup>*

Ye mukhtasar para ghalati haae mazameen ka aaina daar, balke majuma akazeeb hai:

Awwalan:

Sehat o zoaf e hadees ki ye 2 qisme'n kisne bayan ki hain? Ye usool, usool e hadees ki kis kitab ya usool e fiqa ki kis kitab mein bayan hua hai? Ghar baithe to ahadees ko radd karne ka usool nahi banaaya jaa sakta. Naa khaana saaz usoolo'n ki wajah se ahadees ko radd karne hi ka koi jawaaz ho sakta hai.

Saaniyan:

Ye daawa ke Imam Abu Hanifa ؓ ne bhi is ma'ane mein, yaane isi usool ki buniyad par ek munazre mein Hazrat Ibne Umar ki hadees ko zaef kaha tha, ye bhi saraa-sar jhoot hai. Awwalan is liye ke isse ye maloom hota hai ke mubaiyyana usool Imam Abu Hanifa ؓ hi ka banaya hua yaa kam-az-kam bayan kiya hua hai. Yaa unke ilm mein tha. Isi liye unho'n ne is se istedlal karke hadees ko radd kar diya. Halaa'nke hamara daawa hai ke Imam Abu Hanifa ؓ ne naa khud ye usool banaaya hai, naa ise bayan kiya hai aur naa unke ilm hi mein ye tha. Kyou'nke unko to ahadees radd karne ki koi zaroorat hi nahi thi. Albatta unke daur tak ahadees ke majmue choo'nke murattab o mudawan nahi hue the. Is liye bohot si ahadees unke ilm hi mein naa aasaki. Aur inko ye kehna padaa ke meri raae ke khilaf jab tumhe'n saheeh hadees mil jaae to samajhna yehi mera mazhab hai aur hadees ke khilaf bayan karda meri raae ko chod dena. Is man-ghadat usool ki zaroorat to us waqt pesh aai jab taqleedi jamood ne ye intehaai khatarnaak soorat e haal ikhteyar karli ka bar-mala kaha jaane laga.

*Mara Az Hadees Che Kaar      Qaul e Abi Hanifa Bayaar*

*Mujhe Hadees Se Kya Sarokaar    Mujhe To Hai Abu Hanifa Ka Qaul Darkaar*

Yaane jab saheeh ahadees se jaan chudaana, taqleedi mazaahib ki ek naaguzeer zaroorat ban gai to phir mazkoora qism ke mutaddid usool ghad liye gae. Taa-ke unki aad mein ahadees ko kadam banana asaan ho jaae. Mazkoora usool bhi unhi khaana saaz usoolo'n mein se ek hai, jo naa Imam Abu Hanifa ؓ ne bayan kiya hai aur naa unke talaameza Imama Muhammad, Qazi Abu Yusuf, Imam Zafar ؓ ne bayan kiya hai aur yehi usool nahi, radde ahadees ke jitney bhi usool banae gae hain unme se kisi ki bhi nisbat mazkoora aimma ke saath saabit nahi ki jaa sakti.

Saalisian:

Imam Abu Hanifa ؓ aur Imam Ibnul Mubarak ke darmiyan jo mukalma yaa munazera hua, ye saheeh sanad se mutaddid kitabo'n mein bayan hua hai. Masalan Taweel Mukhtalif al Hadees, by Ibne Qutaiba<sup>84</sup>, Kitab as Sunnah by Abdullah bin Imam Ahmad<sup>85</sup>, Tareekh e Baghdad by Khateeb<sup>86</sup>, Sunan al Kubra by Bayhaqi<sup>87</sup>, Juz Raful Yadain by Imam Bukhari, At Tamheed by Ibne Abdul Barr<sup>88</sup>, Kitab us Suqaat by Ibne Hibban<sup>89</sup> waghaira.

Kisi bhi kitab mein ye nahi hai ke Imam Abu Hanifa ؓ ne Abdullah bin Umar ؓ ki hadees Raful Yadain ko zaef kaha tha, unke darmiyan kya guftahu hui thi, wo mulaheza farmae'n.

Sunan Kubra ki riwayat ka tajuma ham pesh karte hain: *"Imam Wake'e bayan karte hain ke Kufa ki masjid mein Abdullah bin Muabarak namaz padh rahe the, Abdullah bin Mubarak ruku mein jaate waqt aur ruku se sar uthaate waqt Raful Yadain karte aur Abu Hanifa nahi karte the. Jab namaz se farigh hue to Abu Hanifa ne Abdullah bin*

<sup>82</sup> Al Madoona Al Kubra: V1 P71

<sup>83</sup> 12 Masaal: P9

<sup>84</sup> P54

<sup>85</sup> P68

<sup>86</sup> V3 P203 - 1248

<sup>87</sup> V2 P82

<sup>88</sup> V5 P66

<sup>89</sup> V8 P45

Mubarak se kaha: *Aby Abu Abdur Rahman! Maine aapko dekha ke aap Raful Yadain kasrat se karte the. Kay aapka iraada udne ka thaa?*

Abdullah bin Mubarak ne kaha: *Aye Abu Hanifa! Maine aapko dekha ke jab aapne namaz ka aghaaz kiya to Raful Yadain kiya, kya aapka iraada udne ka tha?*

*Ye sunkar Imam Abu Hanifa ؓ khamosh ho gae*".<sup>90</sup>

Tareekh e Baghdad mein ye waaqea is tarha bayan hua hai: *"Imam Abdullah bin Mubarak ؓ ne Imam Abu Hanifa ؓ se ruku mein jaate waqt Raful Yadain ke baare mein poocha to Imam Abu Hanifa ؓ ne farmaya: Kya wo udhna chaahta hai, jiske liye wo Raful Yadain karta hai? Imam Wake'e farmate hain ke Imam Ibne Mubarak ؓ bohot aqalmand aadmi the, unho'n ne jawab diya: Agar wo pehli martaba Raful Yadain karta hua udaa hai to doosri martaba bhi udh jaaega. Ye jawab sunkar Imam Abu Hanifa ؓ khamosh ho gae aur koi baat nahi ki"*.

Behrehaal ye waaqea jaha'n bhi bayan hua hai, jinke hawaale hamen byaan kar diye hain, kisi mein bhi ye baat bayan nahi hui ke Imam Abu Hanifa ؓ ne Abdullah bin Umar ؓ ki hadees ko zaef kaha tha. Ye bhi mazkoora "Shaikh ul Hadees wat Tafseer" ka jhoot hai.

Raabeen:

Ye bhi jhoot hai ke Imam Malik ؓ ne Al Madoona al Kubra mein Raful Yadain ki tamaam hadeeso'n ko zaef kaha hai. Aisee koi baat mazkoora kitab mein nahi, albatta unki ye raae waha'n bayan hui hai ke wo is amal ko zaef qaraar dete the.

Alaawa azee'n is qaul ka intesaab bhi Imam Malik ؓ ki taraf saheeh nahi hai, kyou'nke Imam Sahab ne apni hadees ki kitab Muwatta<sup>91</sup> mein Hazrat Abdullah bin Umar ؓ ki hadees Raful Yadain bayan ki hai. Jisme ruku se uthte waqt bhi Raful Yadain ka zikar hai.<sup>92</sup>

Isse mohaqiqeen ki is baat ki bhi taa'eed hoti hai ke *"Al Madoona al Kubra"* ka intesaab Imam Malik ؓ ki taraf mashkook hai, kyou'nke jab unho'n ne khud apni ahem tareen kitab Muwatta mein Raful Yadain ki hadees bayan ki hai to phir wo is amal ko zaef kyou'n-kar qaraar de sakte hain?

Khamesan:

Is para ke aakhri hisse se *"Billi thaile se baahar aagai"* ke misdaaq taqleedi jamood bilkul waazeh hokar saamne aagaya ke Abdullah bin Umar ؓ ki hadees e Raful Yadain sanadan bilku saheeh hinahi, balke Ashah al asaneed hai. Lekin baqaul e muallif e kitab, 12 Masael, matrook aur ghair mamool beh hone ki wajah se Imam Abu Hanifa ؓ aur Imam Malik ؓ ke nazdeek zaef hai. Muallif mausoof ne in 2 imamo'n ka naam to dhoka-dahi ke liye istemaal kiya hai. Kyou'nke in aima ko to is khaana saaz usool ka ilm hi nahi tha. Naa unho'n ne ye usool banaaya hai aur naa isey kabhi istemaal hi kiya hai, phir unki taraf mazkoora baat ka intesaab kis tarha saheeh ho sakta hai?

Ye usool to khaana saaz hai aur muqallideen e jaamedeen ne banaaya hai, warna koi saccha musalman ye tasawwur hi nahi kar sakta ke ek hadees sanadan bilku saheeh hi nahi, balke ashah al asaneed (saheeh tareen) ho aur phir isko matrook aur ghair mamool beh samajh kar radd karde.

Aakhir ek saheeh tareen hadees ko matrook aur ghair mamool beh qaraar dene ka usool aur zaabta kya hai? iska faisla kaun karega ke ye hadees matrook hai? Balke ye faisla karne ka koi bade se badaa Imam, Mujtahid aur faqeeh majaan bhi hai? Nah, hargiz nahi. Ye haq kisi ko haasil hi nahi hai ke wo saabit shuda ek saheeh hadees ko naa-qaabil e amal qaraar de kar radd karde. Balke mas-ala to ye hai ke kisi jagah kisi saabit shuda sunnat par amal naa

<sup>90</sup> Sunan al Kubra: V2 P82

<sup>91</sup> T: Muwatta Imam Malik

<sup>92</sup> Dekhiye Muwatta Imama Malik, Kitab us Salah baab iftetaah as Salah: H16-20

ho raha ho aur wo logo'n ke ilm mein naa ho to is sunnat ko waha'n zinda karne waale ko ajar e azeem milega. Nez iske baad jitney log bhi is matrook sunnat par amal kare'nge, in sab ka ajar bhi us shakhs ko milta rahega, jisne is ilaqe mein is matrook sunnat ko zinda karke logo'n ko isse agaah kiya hoga.

*Ba Bain Tafaawat e Raah Az Kujaa Ast Taa Bah Kujaa*

*Ek jaamid muqallid ki soch dekhe'n aur ek muttaba e rasool ka tarz e amal?*

*Zadaan Muftarqaan Ai Tafraq*

Kitab "12 Masael" ke muallif ne bawajood "Shaikh ul Hadees wa Tafseer" jaise ahem alqaab se mulaqqab hone ke awaam ko saheeh ahadees se mutanaffir karne ke liye jis tarha darogh goi aur mughalta angezi se kaam liya hai. Wo iske guzishta ek iqtebaas hi se waazeh ho gaya hai. Taaham ham mazeed wazaahat ke liye iski aainda guftagu par bhi, jo mahez mughalta angezi aur maskh e haqaaeq par mabni hai, zaroori guzarishaat pesh karna munaasib samajhte hain. Taa-ke hujjat poori tarha qaaem ho jaae aur:

Jo Halaak Ho Wo Hujjat (qaaem hone) Se Halaak Ho  
 Aur Jo Zinda Rahe Wo Daleel Se (haq pehchaan kar)  
 Zinda Rahe.<sup>93</sup>

لَيْسَ مِنْ هَلَاكَ عَنْ بَيِّنَةٍ وَيَحْيَا مَنْ حَيَّ عَنْ بَيِّنَةٍ

Leejiye mulaheza farmaiye! Pehle muallif mazkoora ki afsaana taraazi yaa fasoo'n saazi.

Likhte hain: Isi tarha maahireen e ilm e hadees ki bhi 2 qisme'n hain. Mohaddiseen aur Mujtahideen. Mohaddiseen ki mahaarat aur unki tehqeeq ka daaera hadees ki asnaad aur alfaaz tak mehdood hai. Yaane wo ruwaat ul hadees ke tareekhi halaat ki raushni mein apne ijtehaad se sanad ka darja mutaiyyan karte hain ke ye sanad mauzoo hai ya ghair mauzoo, saheeh ya hai ghair saheeh... jabke mujtahideen ki tehqeeq ka daaera isse wasee tar hai. Wo 5 umoor ki tehqeeq karte hain:

1. Suboot o adm e suboot, yaane buniyaadi taur par ye hadees saabit hai yaa nahi.
2. Ahadees ke ma'ane ki tashreeh o tauzeeh.
3. Hadees mamool beh hai yaa ghair mamool beh? Darja e amal mein matrook hai yaa ghair matrook.
4. Hadees se saabit shuda hukum ki sharai haisiyat ka taiyyun, yaane wo farz hai yaa waajib? Sunnat hai yaa mustahab? Mubaah hai yaa makrooh? Makrooh e tanzeehi hai yaa makrooh e tehreemi? Yaa haram?
5. Is hadees se muta'ariz doosri ahadees ke ta'aruz o tazaar ko door karna.

In umoor e khamsa<sup>94</sup> ki tehqeeq ke liye har mujtahid ke apne apne usool hain, hamare Imam o Mujtahid Syedna Imam e Azam Abu Hanifa رحمته الله ne in umoor ki tehqeeq ke liye isnaad ke saath asaar e Sahaba رضي الله عنهم ko bhi buniyad banaaya hai. Albatta asaar e Sahaba رضي الله عنهم naa milne ki soorat mein unho'n ne Kitab o Sunnat se maakhaz s apne ijtehad usoolo'n se aur khuda-daad faqaahat, fiqhi mahaarat aur nihayat aala darja ki ijtehaadi salaahiyat se bhi kaam liya hai. Phir Imam e Aazam ke talaameza aur ma-ba'ad ke deegar fuqaha e hanafiyya ne asaar e taabaeen o taba taabaeen رحمته الله ko bhi shamil kar liya.

Pas Imam e Azam رحمته الله aur unke Arshad talaameza Imam Abu Yusuf aur Imam Muhammad waghaira ki tehqeeq ke mutabiq sharai ahkamaat se mutalliq jo mamul-baha hadees thee'n aur unse jo ahkamaat e sharaiya saabit hote the, in ahkamaat ko unho'n ne husne tarteef ke saath kitab ut tahaara se lekar kitab al miraas tak abwaab waar jamaa kar diya hai. Ahkamaat e sharaiya ke isi majmue ko fiqa kaha jaata hai.<sup>95</sup>

Ye taweel ikhtebaas ghalat dar ghalat majmua, aghlaat bhi hai aur tazadaat ka shahkaar bhi.

<sup>93</sup> Surah Anfaal: 42

<sup>94</sup> T: 5

<sup>95</sup> 12 Masaal: P8-9

Awwalan:

Mahereen e ilm e hadees ko 2 qismo'n mein taqseem karna yaksar khilaf e waaqea hai. Ilm e hadees ke maahir sirf mohaddiseen hain. Mausooof ke jo ma'ahood e zehni mujtahideen hain, inko ilm e hadees mein mahaarat to kujaa, ilm e hadees se koi lagao hi nahi tha. Iski tafseel in sha Allah aagey aaegi.

Saaniyan:

Mohaddiseen ki baabat ye kehna ke wo apne ijtehaad se sand ka darja mutaiyyan karte the, ghalat hai. Hadees ka darja mutaiyyan karne mein buniyadi cheez ruwaat ke halaat aur uski raushni mein tehqeeq e hadees ke deegar usool o zawaabit hain aur uske liye Mohadiisen (رحمہ اللہ) ne Asma ur Rijaal aur Usool e Hadees aur unse mutaleqa dasiyo'n qism ke uloom o zawaabet ko murattab karne ka aisa azeem ush shaan karnaama sar-anjaam diya hai, jo insani tareekh mein be-misaal hai aur in uloom e hadees ki tadween o tarteef ke sharf o ezaaz mein jis tarha koi inka shareek o saheem nahi, isi tarha ahadees ke naqd o tehqeeq mein in usool o zawaabit ke istemaal mein bhi wo laa-shareek lahum fee haaza ka misdaq hain. Isem unho'n ne apni zaati pasand o naapasand ko yaa hizbi ta'assub ko shamil nahi hone diya. Naa isme unke ijtehaad hi ka koi dakhal hai. Iska talluq sirf aur sirf ilm e hadees yaane fun e Asmaa ur Rijaal aur Tehqeeq e Hadees ke usool o zawaabit se hai.

Saalisin:

Mujtahideen ke daaera tehqeeq mein mazkoora 5 umoor ko shamil batlaana, mahez afsaana taraazi hai. Jaise ye kehna ke mujtahideen pehle ye tehqeeq karte the ke ye hadees saabit hai yaa nahi? Yaksar khilaf e waeq hai. Ye kaam sirf mohaddiseen ne kiya hai, yaa in mujtahideen ne jo fiqa o hadees ke jaame the. Jaise Imam Ibne Taimiya, Imam ibne Qaiyyim, Hafiz ibne Hazam, Hafiz Ibne Hajar, Imam Shawkani wa amsaalehim (رحمہم اللہ) alaawa azee'n aaima e hadees bhi, jinho'n ne jamaa o tadween e hadees ka kaam kiya, fiqa o hadees ke jaame the.

Muallif mausoof ke pesh e nazar jo fuqaha e ahnaaf hain, Imam Abu Hanifa (رحمہ اللہ) aur unke arshad talaameza samet aur unke baad ke fuqaha, kisi ne bhi tehqeeq e hadees ka koi kaam nahi kiya. Tehqeeq e hadees ko unho'n ne kabhi ehmiyat hi nahi di. Yehi wajah hai ke unke fiqhi ijtehadat mein awwal to ahadees ka zikar hi nahi hota. Yaa ahadees ke naam se aise aqwaal ka zikar hota hai, jinka hadees e rasool (ﷺ) hona saabit hi nahi hai. Hatta ke baaz jagah mauzoo ahadees bhi inka madaar e istedlal hain.

Agar Imam Abu Hanifa (رحمہ اللہ) aur unke arshad talaameza ne tehqeeq e hadees ka kaam kiya hota aur uski buniyad par ijtehad usool waza'a kiye hote, jaisa ke mazkoora ikhtebaas mein daawa kiya gaya hai to wo ijtehad usool in mazkoora aaima ki kitabo'n mein hone chaahiye the, jiske aisa nahi hai. Ye ijtehad usool unki kisi kitab mein nahi hain.

Doosre, Imam Abu Hanifa (رحمہ اللہ) aur unke talaameza e khaas (Imam Muhammad o Imam Abu Yusuf) ke ijtehadat aur fiqhi masael mein ba-ham ikhtelaf nahi hona chaahiye tha. Lekin aisa bhi nahi hai. In dono shagirdo'n ne jin ko sahebain kaha jaata hai, apne ustad Imam Abu Hanifa (رحمہ اللہ) se bohot ziyada ikhtelaf kiya hai, yaane 2 tehai (2/3) masael mein sahebain ka apne ustad se ikhtelaf hai.

Aur is ikhtelaf ki wajah kya hai? wo bhi sahebain ke tarz e amal se waze hojaati hai aur wo hai in hazraat ko Imam Abu Hanifa (رحمہ اللہ) se ziyada hadeese'n mil jaana. Inko ahadees milti gae'n aur ye apne imam ki raae chodte chale gae. Imam Sahab (رحمہم اللہ) ko ahadees kam milee'n kyou'nke unke door tak ahadees murattab o mudawwan nahi hui thee'n, is liye wo indAllah ma'azoor aur major ho'nge.

Jaise waqf ke mutalliq *Muttafiq A'alaih* hadees hai, jiska zikar ham pehle bhi kar chuke hain.

Waqf naa farokht kiya jaae, naa hiba kiya jaae aur naa wirse mein taqseem kiya jaae.<sup>96</sup>

لا يباع أصلها ولا يوهب ولا يورث.

Lekin Imam Abu Hanifa رحمته الله ko is hadees ka ilm nahi ho saka, is liye inka maslak ye bayan kiya gaya hai ke waqf ka farokht karna jaaez hai.

Imam Abu Yusuf farmate hain:

Agar Imam Abu Hanifa رحمته الله ko ye hadees mil jaati to iske mutabiq hi mauqaf ikhteyar karte aur apne ba'ae e waqf<sup>97</sup> ke maslak se rujoo kar lete.<sup>98</sup>

نو بلغه هذا الحديث لقال به ورجع عن بيع الوقف.

Qazi Sadaruddin Ibne Abil Izz Hanafi likhte hain:

Jab Imam Abu Yusuf ne Sa'a ki miqdaar aur sabziyo'n mein Zakat waghaira masael mein rujoo kar liya to farmaya: Agar mere ustad<sup>99</sup> ke ilm mein bhi wo cheez aajaati jo mere ilm mein aai to wo bhi isi tarha rujoo kar lete, jaise maine rujoo kar liya.<sup>100</sup>

وقد قال أبو يوسف لما رجع عن قوله في مقدار الصاع وعن صدقة الخسرات وغيرها: لو رأى صاحبي ما رأيت لرجع كما رجعت.

In 2 misaalo'n se ek bat to ye waazeh hoti hai ke Imam Abu Hanifa رحمته الله ne apne talamezah ki tarbiyat aise andaaz mein farmai ke Quran o Hadees ke nusoos ka ehteraam aur inka tasleem karna zaroori hai aur you'n fiqhi jamood se bachne ka dars inko diya. Doosre "12 Masael" ke muallif ki afsaana taraazi waazeh ho gai jo unho'n ne ye keh kar ki hai ke unho'n ne ijtehad usoolo'n ke zariye se fiqa murattab ki. Aise koi usool naa Imam Sahab رحمته الله ne banaae, naa unke talaameza ne banaae. Alaawa azee'n inko aise usool banaane ki zaroorat bhi nahi thi, is liye ke wo to ahadees ko radd karne waale naa the. Ye usool to unke bohot baad us waqt banaae gae, jab taqleedi jamood itna ziyada ho gaya ke ahadees e saheeha se gurez o inheraaf unki zaroorat ban gaya.

Behrehaal muallif e mausoof ne jo umoor e khamsa bayan kiye hain, unme pehli baat:

1. Suboot o adm e suboot waali be-asal hai. Ye kaam fuqaha ne qata'an nahi kiya, sirf mohaddiseen ne kiya hai aur unke fikr o amal ke waaris Ahle Hadees ke ulama e mohaqiqeen ke zariye se ye silsila aaj bhi jaari hai.
2. Ahadees ke ma'ane ki saheeh tashreeh o tauzeeh ka ezaaz bhi mohaddisen aur unke wareseen hi ko haasil hai. Doosre hazraat to tashreeh o tauzeeh ke naam se bil-umoom tawilaat e rakeeka aur taujihaat e baeeda karte hain, taa-ke in ahadees se fiqa ke khud-saakhta masael ka kisi naa kisi tareeqe se isbaat kiya jaa sakey.
3. Teesri shaq ke hadees mamool beh hai yaa ghair mamool beh? Darja e amal mein matrook hai yaa ghair matrook? Hadees ke baare mein ye faisla karna nihayat shookh chashmaana jasaarat hai. Saabit shuda saheeh ahadees har soorat mein qaabil e amal hai. Kisi ilaaqe ke log ya kisi fiqa ke paerukaar is par amal nahi karte yaa karna nahi chaahte to shara'an inko ye haq haasil nahi hai. Ye ataa-at e rasool ﷺ se saraasar inheraaf hai. Jisko Allah Ta'ala ne apni ataa-at qaraar diya hai:

Jisne Rasool Ki Ataa-at Ki Usne Allah Ki Ataa-at Ki.<sup>101</sup>

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ.

4. Chauthi shaq ke hadees se saabit shuda hukum ki sharai haisiyat ka ta'aiyyun, yaane wo farz hai yaa wajib, sunnat hai yaa mustahab, makrooh hai yaa mubaah, makrooh e tanzeehi hai ya makrooh e tehreemi, yaa

<sup>96</sup> Bukhari: H2772

<sup>97</sup> T: Waqf ka bechna

<sup>98</sup> Sabeel al Islam Sharah Balooq ul Maram: V3 P86

<sup>99</sup> Imam Abu Hanifa رحمته الله

<sup>100</sup> Al Itteba: P28 (Al Maktaba as Salafiyya, Lahore)

<sup>101</sup> Surah Nisa: 80

haram? Is par bhi (fil-haal farz o wajib ki khud-saakhta istelahaat se qata'a nazar) sirf mohaddiseen hi ne saheeh ma'ano'n mein amal kiya hai aur ye bhi unhi ka maidan hai aur uske taqaaze bhi unho'n ne poori dayaanat-daari se adaa kiye hain. ﷺ

Dar asal is kaam ka ahel sirf fuqaha ko qaraar dene mein jo falsafa kaar-farma hai wo in hazraat ka ye daawa hai ke mohaddiseen (na'azubillah) ijtehaad o tafaqqoh ki salahiyat se mehroom the. Wo ek attar (dawa farosh) ki tarha the, asal hakeem yaane faqeeh to fuqaha hi the. Jo jadi bootiyo'n ke khawaas ke ilm ki tarha ahadees ke andar pinhaa'n asal hukum ki the aur illat tak poho'nche.

Zahir baat hai ye daawa haqeeqat ke bhi khilaf hai aur aaima e hadees ki tauheen bhi, kyou'nke mohaddiseen e ikram ijtehaad o tafaqqoh ki salahiyato'n se bhi behra-war the. Unki mudawwana kutub e hadees is par shahid e adl hain. Bil-khusoos Imam Bukhari رحمه الله ka muqam to tafaqqoh ke lehaz se bhi ummat mein be-nazeer hai ke ek-ek hadees se unho'n ne kai kai masael ka istembaat kiya hai. Haa'n aise tafaqqoh se wo bila-shubha aari the, jo fuqahae muqallideen ko wadia'at kiya gaya aur jiske bal par unho'n ne Quran o Hadees ke nusoos se eraaz kiya yaa unki door-az-kaar taaweele'n karke unko radd karne ki mazoom sae'e ki.

Haqeeqat ye hai ke mohaddiseen e ikram narey riwayaat ke jaame nahi the, balke wo ahadees ke mafhoom aur unse mustambat masael ka poora idraak rakhte the aur shaarey ka theek theek mansha bhi unho'n ne samjha aur isi khuda-daad tafaqqoh ki buniyad par unho'n ne fiqhi abwaab ke mutabiq ahadees ko murattab kiya. Jaha'an fil-waaqe naskh tha, iski wazaahat ki.

Istehbaab o wujoob ke darmiyan bhi hasb e zaroorat farq bayan kiya. Iske muqable mein fuqaha ke ijtehaad o tafaqqoh ki buniyad kya rahi? Ye ke jo hadees saheeh unke fiqhi mazhab ya qaul e imam ke khilaf hui, isey mansookh keh diya yaa wujoob ke bajaaye istehbaab par mahmool kar liya yaa isi andaaz ki koi aur rakeek taaweel karli.

Goya, fuqaha ne naasikh o mansookh ya wujoob o istehbaab ki ye kawishe'n sharai masaael ki tanqeeh o tehzeeb ke liye nahi, balke ahadees ko tod marodh kar inko apne taqleedi mazhab ke mutabiq banaane ke liye ki hain. Bila-shubha mohaddiseen aise "faqaahat" se mehroom the.

5. Muallif "12 Masaael" ki paachwee'n shaq, ke is hadees se muta'ariz doosri ahadees ke ta'aruz o tazaad ko door karna (ye bhi mujtahid ka kaam hai) muta'ariz nusoos ke darmiyan jamaa o tatbeeq yaa tarjeeh bila-shubha mujtahid ka kaam hai, lekin ye ijtehaadi noiyyat ka kaam bhi sirf aaima e hadees ne kiya hai aur is khoobi se kiya hai ke in par kisi muqam par bhi tark e hadees ka ilzam aaed nahi hota. Kyou'nke jamaa o tatbeeq ki zaroorat un muta'ariz nusoos mein pesh aati hai, jo sehat e sanad mein masaawi ho'n, lekin jaha'n 2 muta'ariz hadeese'n aisee ho'n ke ek sanadan saheeh ho aur doosri zaeef. To waha'n jamaa o tatbeeq aur tarjeeh ki zaroorat hi nahi. Saheeh us Sanad riwayat qaabil e qubool hogi aur doosri naa-qaabil e qubool. Mohaddiseen e ikram ne isi usool ke mutabiq tamaam riwayat ki tanqeeh o tarjeeh aur unke darmiyan jamaa o tatbeeq ka be-misaal karnaama sar-anjaam diya hai. Jisme unke pesh e nazar naa koi khaana-saaz asal the, naa makhsos aar aur rijaal ki tarjeeh ka mas-ala. Sirf in ahadees e rasool ﷺ ki tadween o hifaaizat aur unki taqeeh o tehzeeb unka maqsad tha, jin par deen e islam ka madaar hai.

Iske bar-aks fuqaha e muqallideen ke kaam ki noiyyat ye hai ke unho'n ne apne mazhab ke khaana-saaz usool o qawaaed saamne rakhe aur apne aaima ke ijtehaadat o aqwaal ki tasweeb o tarjeeh unke pesh e nazar rahi. Is zehni tahaffuz aur makhsos mafadaat ke saath unho'n ne Quran o Hadees ke nusoos ko parkha aur inpar nazar daali. Jo ahadees e saheeha unke khana saaz usoolo'n se takrae'n, unhe'n naa-qaabil e etebaar qaraar diya, yaa mansookh baawar karaaya yaa phir unme aisee duraaz-kaar tawilaat kee'n ke baqaul e Iqbal, Khuda, Jibrail ﷺ aur Mustafa ﷺ bhi hairat-zada reh gae.



*Zaman Bar Soofi o Mulla Salaame    Ke Paegham e Khuda Guftand Maa Raa*  
*Weley Taweel Shaandaar Hairat Andakhat    Khuda o Jibrael o Mustafa Raa*

Aur yehi hashar in ahadees ke saath kiya jo ijtehadat e aaima ke mukhalif thee'n aur doosra zulm ye kiya ke ahadees e saheeha ke muqable mein in zaeeef o mursal balke mauzoo riwayaat tak ko apna liya, jin se unke khud-saakhta usoolo'n aur ijtehadat e aaima ki taa'eed o himaayat ka pehlu nikalta hai. Zahir baat hai ke ahadees e saheeha o qawiya ko nazar andaaz karke zooaaf o maraseel aur man-ghadat riwayaat se istenaad karne ko duniya ki koi adaalat bhi jamaa o tatbeeq aur tarjeeh ka naam nahi de sakti. Ye saraasar khwahish e nafs, khud-gharzi aur mafaad parasti hai.

Aur isi liye tark e hadees ka ilzam bhi bajaa taur par in fuqaha par aaed hota hai. Aakhir saheeh aur qawee hadees ke hote hue ghair saheeh aur zaeeef hadees par israr karna tarke e hadees nahi to aur kya hai? Balke baaz muqam par to muqallideen ne is eteraaf ke saath hadees ko tark kar diya hai ke ye hamare mazhab ke khilaf hai.<sup>102</sup>

Nez is tarha hadees e saheeh ke tark se share ka kaunsa mansha poora hota hai? Zara "Ijtehaad o tafaqqoh" ki salahiyato'n ko barooe kaar laakar hame'n bhi to batlaa diya jaae.

*Koi Batlaao Ke Ham Batlaae'n Kya*

Tadween e hadees se qabl jin fuqaha o aaima se jaha'n kahee'n ahadees tark hui, iski wajah samajh mein aati hai ke unho'n ne mahez khwahish e nafs ki binaa par aisa nahi kiya, wo khuda ke yaha'n ma'azoor o major ho'nge. Lekin jin fuqaha ne ahadees e saheeha ki tadween o tanqeeh ke baad bhi mahez taqleed e mazhab ki buniyad par ahadees tark ki hain, wo kyou'n-kar ma'azoor samjhe jaa sakte hain? Hamari saari bahes aise hi fuqaha e muqallideen ke baare mein hai. Jinho'n ne waqea'atan khwahish e nafs (apne khud-saakhta mazaahib ki himaayat mein) ahadees e saheeha ka tark o istekhfaaf kiya hai. Yaa unke ma'ane mein tehreef ki hai. Jis tarha salam pherne ke waqt hath uthaane se mumaneat ki hadees ka intebaaq aajkal ke baaz hanafi ulama Raful Yadain ind ar Ruku o ind ar-Rifa'a ar Raas par karke hadees e rasool ﷺ mein maanawi tehreef ka irtekaab kar rahe hain.

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<sup>102</sup> Dekhiye: Taqreer e Tirmizi by Maulana Mehmood ul Hasan Sahab Deobnadi

## Ek Be-buniyaad Daawa:

Fuqaha ki baabat ye daawa karna ke wo mohaddis bhi the aur faqeeh bhi. Ek be-buniyad daawa hai. Kyou'nke ijtehaad o tafaqqoh ilm e hadees mein kamil maharat ke baghair mumkin nahi. Aur fuqaha e ikram bil-khusoos Hanafi Fuqaha ko ilm e hadees mein kaamil maharat to kujaa, mahaarat bhi haasil nahi thi, jiske Dalaael hasb e zail hain:

1. Hanafi Fuqaha ne apni kitabo'n mein bohut se mauzoo aur man-ghadat riwayaat se istedlal kiya hai. Hatta ke "Hidaaya" jaisi kitab mein bhi man-ghadat riwayat maujood hain. Jise hanfiyo'n ne Quran ki maanind kaha hai: الهداية كالقرآن Al Hidaaya Kal- Quran aur "Durre Mukhtaar" bhi fiqa e hanafi ki nihayat motabar aur chooti ki kitab hai, isme "Abu Hanifa Siraj Ummati"<sup>103</sup> waali man-ghadat riwayat se istesh-haad kiya gaya hai. Wa'ala haazal qiyaas dosri kutub e fiqa hain.

### Qiyaas Kun Za-gulistaan e Man Bahaar Maraa

2. Bohot se muqamaat par asal ahadees mein alfaaz ka izaafa kar diya gaya hai.
3. Baaz mauzoo ya za'ef riwayat saheeh bukhari yaa baz doosri kutub e hadees ke hawaale se naqal ki gai hain, halaa'nke wo riwayat in mahoola kutub e hadees mein maujood hi nahi hain.

Kya ilm e hadees mein mahaarat rakhne ka haal yehi hota hai ke unhe'n saheeh aur mauzoo hadees ka bhi pataa nahi chalta? Aur hadees ke alfaaz mein kami beshi karna bhi kya ilm e hadees mein kamil mahaarat ki ghm-mazi karta hai? Nez ahadees ka ghalat intesaab bhi mahaarat e fun e hadees ka koi hissa hai?

Umoor e mazkoora baala se to saaf pataa chalta hai ke hanafi fuqaha ilm e hadees mein kore the. Agar hamari baat par etebaar nahi to ham ulama ki sarahate'n bhi pesh kiye dete hain. Leejiye suniye.

1. Mulla Ali Qari Hanafi likhte hain:

Nihaaya (Sharah Hidaaya) aur deegar shareheen e Hidaaya ki naqal karda riwayaato'n ka koi etebaar nahi. Kyou'nke ek to wo mohaddis nahi hain aur doosre wo riwayat ka ma-khaz bhi bayan nahi karte ke kis mohaddis ne us riwayat ki takhreej ki hai.<sup>104</sup>

لا عبرة بنقل النهاية ولا ببقية شراح الهداية، فإنهم ليسوا من المحدثين، ولا أسندوا الحديث إلى أحد من المخرجين.

2. Shaikh Abdul Haq Mohaddis Dahelwi Hanafi رحمه الله Hidaaya ke musannif ke baare mein likhte hain: "Saheb e Hidaaya aisee ahadees naqal karte hain jo mohaddiseen ke nazdeek zoaf se khaali nahi, ghalebana inko ilm e hadees se ziyaada ishteghaal aur dil-chaspi nahi thi".<sup>105</sup>

3. Maulana Abdul Hai Hanafi Lucknawi رحمه الله farmate hain:

Yaane fiqa ki kitabe'n agarche fee nafsehi furooi masael mein motabar hain aur unke musannefeen bhi bila-shubha motabar aur fuqaha e kameleen mein se hain, lekin ye fuqaha apni kitabo'n mein jo hadeese'n naqal karte hain, un par kulli etemaad nahi kiya jaa sakta. Aur mahez in kitabo'n mein kisi hadees ka wujood iske warood o suboot ke liye kaafi daleel nahi. Kyou'nke kitni hi ahadees hain jo (fiqa hanafiyya ki) motabar kitabo'n mein darj hain, lekin wo mauzoo (ghadhee hui) hain.<sup>106</sup>

إن الكتب الفهية وإن كانت معتبرة في أنفسها بحسب المسائل الفرعية، وكان مصنفوها أيضاً من المعتبرين والفقهاء الكاملين لكن لا يعتمد على الأحاديث المنقولة فيها اعتماداً كلياً، ولا يجوز بورودها وثبوتها قطعاً بمجرد وقوعها فيها، فكم من أحاديث ذكرت في الكتب المعتبرة وهي موضوعة مختلفة.

<sup>103</sup> T: Yaane Abu Hanifa ummat ke chiraagh hain (rehan)

<sup>104</sup> Al Asraar al Maaroofooh Fil Akhbaar al Mauzua'ah Al Maaroofooh Beh Mauzua'aat Kabeer: P356 (latest edition, Beirut)

<sup>105</sup> Sharah Safar as Sa'adah: P23 (Munshi Nol Kishor, Lucknow)

<sup>106</sup> Muqaddama Umdatur Raaya: P13 (Tahat Ad Darasaat al Raabea'ah)

Maulana Lukhnawi kuch aagey chal kar farmate hain:

Yaane fuqaha, fiqhi masael ke zabt o tehreer ki salahiyat se to behrawar hain, lekin riwayat e hadees mein inko koi mahaarat nahi.<sup>107</sup>

ومن الفقهاء من ليس لهم حظٌ إلا ضبط المسائل الفقهية من دون المهارة في الروايات الحديثية.

El aur muqam par famrate hain:

Yaane fiqa (hanafiyya) ki kitni hi motabar kitabe'n hain, jin par Jaleel ul qadr fuqaha ne etemaad kiya hai ke wo mauzoo hadeeso'n se mamlu hain, bil-khusoos fiqhi fataawa ki kitabe'n ham ba-ghaur nazar karne ke baad is nateeje par poho'nche hain ke go in kitabo'n ke musannif kamil faqeeh the, lekin ahadees ke naqal karne mein wo mutasaahil the.<sup>108</sup>

فكم من كتاب معتمد اعتمد عليه أجلة الفقهاء مملو من الأحاديث الوضوئية، ولا سيما الفتاوى، فقد وضع لنا بتوسيع النظر أن أصحابهم وإن كانوا من الكاملين لكنهم في نقل الأخبار من المتساهلين.

Ek aur muqam par likhte hain:

Kya tum dekhte nahi ke hanafiyya mein Saheb e Hidaaya aur Fuqaha e Shafaiya mein Imam Rafe'e (Shareh Wajeez) dono aise Jaleel ul qadr fuqaha mein shumar kiye jaate hain ke jinki ilmi azmat o rifa'at ki taraf angusht numaai ki jaati hai aur bade bade naamwar ulama, fuqaha unki kitaabo'n par etemaad karte hain. Lekin in dono ne apni apni (fiqa ki) kitabo'n mein aisee-aisee cheeze'n zikar ki hain ke ilm e hadees se baa-khabar shakhs ke nazdeek unki koi buniyad nahi.<sup>109</sup>

ألا ترى إلى صاحب الهداية من أجلة الحنفية، والرافعي شارح الوجيز من أجلة الشافعية مع كونهما ممن يشار إليه بالأنامل ويعتمد عليه الأماجد والأماثل قد ذكرا في تصانيفهما ما لا يوجد له أثر عند خبير بالحديث.

Aur Suniye! Farmate hain:

Ye baat maloom o maroof hai ke Saheb e Hidaaya aur deegar akaabir e fuqaha aur muallif Ahya al Uloom (Imam Ghazali رحمه الله) aur deegar Jaleel ul qadar ulama o a'arfaa mohaddise nahi the.<sup>110</sup>

ومن المعلوم أن صاحب الهداية وغيره من أكابر الفقهاء ومؤلف إحياء العلوم وغيره من أجلة العرفاء ليسوا من المحدثين.

4. Shah Waliullah Mohaddis Dahelwi رحمه الله ne bhi fuqaha ki is kamzori ka eteraaf farmaya hai aur uski wazaahat Hujjatullahil Baalegh aur Al Insaaf waghaira mein farmai hai.
5. Imam Ahmad رحمه الله ka ye qaul pehle guzar chuka hai ke Ashaab e Abu Hanifa ko hadees mein koi baseerat aur mahaarat haasil nahi hai.
6. Unke alaawa aur bhi kai ulama ne fuqaha ki hadees daani ke baare mein isi andaaz ke tabsire kiye hain. Jinhe'n ikhtesaar ke pesh e nazar ham naqal karne se gurez kar rahe hain.

Behrehaal mazkoora iqtebasaat se waazeh hai ke fuqaha, bil-khusoos fuqaha e ahnaaf mohaddis nahi hain.

Lehaza unki mubaiyyana fuqahat bhi mahel e nazar hai, kyou'nke ijtehaad o tafaqqoh, ilm e hadees mein kamil mahaarat ka baghair mumkin nahi. Iske bar-aks mohaddiseen ilm e hadees mein kamil maharat rakhte hain. Wo nare, dawa farosh (a'attar) nahi hain. Tabeeb, yaane faqeeh bhi hain aur ijtehaad o tafaqqoh ki salahiyato'n se poori tarha behrawar. Goya mohaddiseen hi is martaba aaliya par faaez hain ke wo baek waqt buland paaya

<sup>107</sup> As in 130

<sup>108</sup> An Naafe al Kabeer Liman Yataale'e Al Jaame al Sagheer: P109; Majmua Rasaael Alast (Printed in Lucknow)

<sup>109</sup> Al Ajuba al Faazelah Lil Asalah Al A'ashrah al Kaamelah: P40 (Majmua ar Rasaael al Saba'a)

<sup>110</sup> Zafar al Maani Sharah Mukhtasar Al Jarjaani: P19

mohaddis bhi hai aur daqeeqa ras, faqeeh bhi, naa ke fuqaha e muqallideen ki jinki fikri kawisho'n ka mehwar o munabba sirf apne khaana saaz usool o qawaaed aur apne asaateza o aimma e mazhab ke chand makhsoos aqwaal o aara hain.

#### Khulasa e Bahees:

Ahnaaf ke is teesre giroh ki baabat kuch lambi hogai hai, lekin doosre giroh ki tarha iske tarz e fikr o amal ki wazaahat bhi nihayat zaroori thi. Iske baghair Ahle Hadees aur Ahnaaf ke ma-bain fiqhi ikhtelaf ki noiyyat waazeh nahi hoti.

Khulaasa is ahem mabhas ka ye hai ke ahnaaf ki apne tarz e fikr o amal ke etebaar se 3 qisme'n hain:

1. Pehli qism Imam Abu Hanifa رحمته الله, unke talaameza e khaas, Imam Muhammad o Qazi Abu Yusuf aur deegar wo hazraat jo in aimma e salaasa ki raah par chalne waale hain رحمته الله. In hazraat ne Quran o Hadees ke nusoos ke ehteraam aur taqaddus ko malhooz rakha hai aur nusoos ke muqable mein apne ijtehaad ko naa sirf ye ke ehmiyat nahi di, balke isse bar-malaa rujoo ka izhaar kiya.

Unki baabat hamara aqeeda hai ke agar unse koi ijtehaadi ghalati hui hai to yaqeenan wo ma'azoor o major hain. Unse Ahle Hadees ka koi ikhtelaf bhi nahi hai, ye apne fikr o amal ke etebaar se aamil bil hadees hain, muqallid hargiz nahi hain, balke unho'n ne doosro'n ko bhi apni taqleed se roka hai.

2. Ahnaaf ka doosra giroh wo hai jo Imam Abu Hanifa رحمته الله ki taqleed ka daawa karta hai aur beshtar masaael mein ahadees e saheeha ke muqable mein fuqahae ahnaaf ki fiqhi o ijtehaadi aara ko ziyada ehmiyat deta hai. Ahadees ko khullam khulla radd nahi karta, balke unki hujjat ka eteraaf karta hai, naqd o tahqeeq e hadees ke jo usool o zawaabet mohaddiseen ne muqarrar farmae hain, inko tasleem karne ka dawa karta hai, jaisa ke Maulana Sarfaraz Ghakdawi marhoom ka ek ikhtebeas ham pehle naqal kar aae hain, jisme jirah o ta'adeel ke musallama usoolo'n ke maan-ne ka izhaar hai, lekin amali taur par iska rawaiyya iske bar-aks hai aur ye lataaef al heel saheeh ahadees se gurez o inheraaf aur zoaaf o maraseel se istenaad karna iska Shewa hai, taa-ke kisi naa kisi tareeqe se fiqhi mas-ala saheeh saabit ho jaae.

Is giroh ke qaul o amal ke is tazaad ki wazaahat ham kar aae hain, is tazaad o tanaaqaz e amal hi ne ikhtelafaat ki khaleej ko wasee aur uski shiddat o haddat ko tez kiya hua hai.

Zara ghaur farmaiye! Ek raawi jiski bayan karda hadees se fiqa e hanafi ke kisi mas-ale ki nafee hoti hai, us waqt wo raawi zaeeef qaraar paata hai aur jab isi raawi ki kisi riwayat se fiqa e hanafi ke kisi mas-ale ka isbaat yaa iski taaeed ka koi pehlu nikalta hai to wo raawi siqa ho jaata hai.

Ek riwayat, jiske kisi ek juz se hanafi mas-ala saabit hota hai aur uske deegar hisso'n se Ahle Hadees ke masaael ka isbat hota hai to iske ek juz ko maan liya jaata hai aur doosre hisso'n ko radd kar diya jaata hai, halaa'nke hadees ek hai, sanad ek hai, raawi ek hai. Agar wo sehat e isnaad ki wajah se qaabil e hujjat hai to isse saabit shuda saare hi masaael saheeh hone chaahiye naa ke iska koi ek mas-ala.

Ek hadees kisi mohaddise ne apni kitab mein darj karne ke saath hi wazaahat kardi ke isme falaa'n falaa'n raawi sakht zaeeef hai, yaa falaa'n raawi majhool hai yaa aur kisi illat qaadeha ki wazaahat kardi. Saheb e Kibaab (Mohaddis) to wazaahat karke baree uz zimma hogaya ke log isse istedlaal nahi kare'nge aur wazaahat se asal maqsood bhi yehi hota hai. Lekin "Shaikh ul Hadees" ke mansab par faaez hazraat is munkar riwayat se istedlal kar lete hain aur raawi ke zoaf ki saraahat ko gol kar jaate hain!!

Ikhtelafi masaael mein ye lateefe aam hain. Kya ye ma'arefat hadees ke usool o zawaabit ko maanna hai? Yaa ilmi amaanat o dayaanat ke mutabiq hai? Yaa ulama ki shayaan e shaan hai?

Agar ye doosra giroh ilmi dayaanat o amaanat ke taqaazo'n ko saheeh taur par baroo e kaar laae aur inddal mohaddiseen sehat o zoaf e hadees ke usoolo'n ko amali taur par apnaale to ye ahnaaf ke pehle giroh ke, jin mein unke aimma bhi shamil hain, bohut qareeb ajaa'e nge aur phir Ahle Hadees aur Ahnaaf ke ma-bain fiqhi ikhtelafaat ki shiddat o wusa'ad bhi bohut hadd ak kam ho sakegi. Kaash ke asia ho sakey!!

3. Teesra giroh ye aakhir uz zikar giroh hai, jiski tafseel bhi ham ne pesh kardi hai. Isme aapne mulaheza farmaya ke ye giroh washgaaf alfaaz mein saheeh ahadees ka inkaar aur ghair saabit shuda zaeeef ahadees ko tasleem karne ka elaan kar raha hai. Aur ye sirf elaan hi nahi hai, iska amal bhi iske aen mutabiq hai.

Yehi nahi, balke ahadees ka isteqfaaf aur unke saath istehza bhi is giroh ka she-aar hai. Jiski ek misaal "12 Masaael" ke muallif "Shaikh ul Hadees" ka darj e zail ikhtebaas hai. Mulaheza Farmaiye:

*"Agar Sunnat aur Hadees ek cheez hai to tum (Ahle Hadees) saikdo'n sunnato'n ke taarik ho. Hadees mein hai ke 1 aurat ne Nabi e Paak ﷺ ke farmane par baligh aadmi ko apna doodh pilaaya."<sup>111</sup> Ghair Muqallid mard o zan sab is doodh peene pilaane ki sunnat se mehroom hain. Hadees mein hai ke Nabi e Paak ﷺ ne khade hokar peshab kiya."<sup>112</sup> Lekin Ghair Muqallid mard o zan is sunnat ke taarik hain. Nabi e Paak ﷺ ne wazu ke baad apni biwi ke bosey liye, phir aakar namaz padhaai."<sup>113</sup> Nabi e Paak ﷺ ne apni nawaasi Umaama ko kandho'n par uthaa kar namaz padhi."<sup>114</sup> Ghair Muqallid apni bacchiyo'n ko masjid mein laate hain, naa inko kandho'n par uthaa kar namaz padhte hain. Allah aap (Ahle Hadees) logo'n ko apni murda sunnato'n ko zinda karne ki taufeeq de".<sup>115</sup>*

Is "Shaikh ul Hadees wat tafseer" ki gustakhaana jasaarat mulaheza farmae'n, wo hadees ya sunnat keh kar baa-qaaeda hawaalo'n ke saath mazkoora amaal pesh kar ﷺ hai. Jin se islam ke "Deen e Asaan"<sup>116</sup> hone ka isbaat ho raha hai. Jaisa ke Nabi ﷺ ka farman hai.

Shariyat e Islamiya ki ye khoobi is "Shaikh ul Hadees" ki aankh mein kaa'nta bankar khatak rahi hai. Is liye istehza ke taur par in khoobiyo'n ka zikar kar raha hai. Halaa'nke ye sab waqaaat saheeh ahadees se saabit hain aur inka matlab ye hai ke ba-waqt e zaroorat ye af-aal kiye jaa sakte hain, shara'an unki ijaazat hai. Nabi ﷺ ne inka jawab batlaane ke liye mazkoora amaal hasb e zaroorat ikhteyar farmae. Jiska maqsad yehi hai ke kabhi zaroorat pade to mazkoora amaal nabawi ki raushni mein inka karna jaaez hoga. Aur Alhamdulillah ham Ahle Hadees ka yehi aqeeda hai ke mazkoora amaal choo'nke saheeh ahadees mein bayan hue hain to ummat bhi, jab zaroorat pade, in par amal kar sakti hai.

Ek jaahil se jaahil shakhs bhi in ahadees ka matlab ye nahi samjhaga ke wazu karke pehle biwi ka bosa lena zaroori hai, yaa khade hokar peshab karna zaroori hai, yaa apni bacchiyo'n ko kandho'n par uthaa kar namaz padhan zaroori hai yaa bailgh aadmi ko doodh pilaana zaroori hai.

Ahle Hadees awaam o khawaas ke dilo'n mein choo'nke ahadees e rasool ﷺ ka poora ehteraam o taqaddus hai. Is liye wo mazkoora ahadees ka naa inkaar karte hain aur naa inka isteqfaaf, balke unko makhsoos halaat par mahmool karte hain aur unke jawaaz ke qaael hain.

Ham is "Shaikh ul Hadees wat Tafseer" se poochte hain ke agar ye hadeese'n saheeh hain to kya aapke liye inka maanna zaroori nahi hai? Agar jawab isbaat mein hai to zara wazaahat farmae'n ke unki haisiyat istemraari sunnat ki hai yaa sirf jawaaz ka bayan hai. Jiska matlab hota hai ke agar zaroorat pade to amal kiya jaa sakta hai.

<sup>111</sup> Muslim V1 P469

<sup>112</sup> Bukhari: P35

<sup>113</sup> Tirmizi: P25

<sup>114</sup> Bukhari: P74

<sup>115</sup> 12 Masaael: Hissa Awwal: P16

<sup>116</sup> Bukhari: 39

Sirf Ahle Hadees ko moorid e ta'an banana, kya is baat ki ghammazi nahi karta ke "Shaikh ul Hadees" ke mansab par baith kar saari zindagi ahadees ka radd karte karte dil se ahadees ka ehteraam aur taqaddus khatam ho gaya hai. Mazkoora ikhtebaas iska waazeh namoona hai.

Is etebaar se saheeh ahaeed se gurez o eraaz aur indal mohaddiseen zaeeef riwayat se istedlal dono hi giroho'n ka wateera o tareeqa hai aur you'n thode se ikhtelaf ke saath jiski wazaahat hamne ki hai, unke fikr o amal mein ittehad o yak-saniyat hai.

Bana-baree'n dono giroho'n se Ahle Hadees ka buniyadi aur suooli ikhtelaf hai aur ye ikhtelaf us waqt tak khatam nahi hoga, jab tak ye ahadees e saheeha ko in usool o zawaabit ki raushni mein dil se tasleem nahi kare'nge jo maahireen e ilm e hadees ne jo sirf mohaddiseen hain, muqarrar farmae hain.

Aur aakhir mein ham in hamiyaan e taqleed e jaamid se, jo unke akaabir ke nazdeek bhi haraam aur kufr ke qareeb hai. Sirf 1 sawal kare'nge ke Imam Abu Hanifa رحمته الله aur unke Arshad talaameza ke wo ijtehad usool duniya ki kis kitab mein darj hain jinki buniyad par saheeh ahadees ko zaeeef aur zaeeef ahadees ko saheeh qaraar diya jaa raha hai?

Kyou'nke hamare ilm o mutalea ki hadd tak in ijtehad usoolo'n ka inteswab in aimma e salaasa ki taraf yaksar jhoot aur be-buniyaad hai. Qiyaamat ke din ye aimma ikram apne in naam lewaao'n se yehi kahe'nge.

سبحانك هذا بهتان عظيم

Agar unke is daawe mein zara bhi sadaaqat hai to iska suboot pesh farmae'n. هانوا برهانكم إن كنتم صادقين

Behrehaal Ulama e Ahnaaf ke mazkoora dono giroho'n ka rawaiyya aur tarz e fikr kam-o-besh ke kuch farq ke saath apne Aimma e Salaasa ke tarz e fikr o amal se yaksar mukhtalif hai.

Ahle Hadees ka ikhtelaf agar nahi hai to Aimma e Salaasa ke tarz e fikr o amal se nahi hai, unse usool o furoo mein mutabeqat ka daawa jaisa ke baaz ulama e Ahle Hadees ne kiya hai, kiya jaa sakta hai, lkein mazkoora dono giroho'n ki jo tafsilaat guzishta safhaat mein bayan ki gai hain. Jo Sahaba Ikram رضي الله عنهم o Taabaeen o Tabe Taabaeen رضي الله عنهم ke tareeqe ke khilaf aur in mohaddiseen e ikraam رضي الله عنهم ki rawish ke bar-aks hai. Jinho'n ne ahadees ki hifaazat o siyanat ka be-misaal karnaama sar-anjaam de kar Rasool Allah ﷺ ke us uswa e hasanah ko qiyaamat tak ke liye mahfooz kar diya hai. Jiski baabat Allah Ta'ala ne farmaya:

Yaqeenan Tumhare Liye Rasool Allah ﷺ (ki zaat) Mein Behtareen Namuna Hai, Har Us Shakhs Ke Liye Jo Allah (se mulaqaat) Aur Yaum e Aakhirat Ki Ummed Rakhta Hai Aur Kasrat Se Allah Ka Zikar Karta Hai.<sup>117</sup>

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ  
وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَذِكْرًا.

Unse ittehad o ittefaq kis tarha mumkin hai? Unhi ke khilaf to Ahle Hadees ka jihaad hai jo sadiyo'n se wo karte chlae aarahe hain aur Hadees e Rasool ﷺ لا نزال طائفة من امتي تقتل على الحق: Ke mutabiq abad tak jaari rahega. Khush naseeb hai wo giroh jo is sa'adat e abadi se behra-war raha hai aur rahega. جَعَلْنَا اللَّهَ مِنْهُمْ

<sup>117</sup> Surah Ahzab: 21

## 2. Aqaaed Ulama e Deoband

(Takmelah Mazmoon e Maa Sabaq)

Guzishta tafsilaat se waazeh hai ke Ulama e Ahnaaf ahadees ke maamle mein mohaddiseen ki rawish ke raah-roo nahi hain. Balke unse yaksar ek doosri rawish ke haamil hain. Jisme unke nazdeek indal mohaddiseen saheeh hadees, zaef aur zaef hadees saheeh ho sakti hai. Chunache jo saheeh hadees unke hanafi mazhab ke khilaf ho, wo usko tasleem nahi karte aur jis zaef o munkar hadees se unki fiqhi mazhab ki taaeed hoti hai, isko qaabil e hujjat gar-daante hain.

Apne isi khud-saakhta usool aur rawish ki buniyad par unho'n ne bohot se aise aqaaed bhi ghad rakhe hain. Jinki koi sharai buniyad nahi. Alaawa azeen, unke andar bidat se nafarat aur ijtinaab ka wo jazba bhi nahi jo muttabeen e sunnat ke andar hota hai aur hona chaahiye.

Ham apne guzsihta mazmoon ke takmla ke taur par iski bhi chand misaale'n pesh karna munaasib samajhte hain, taa-ke unki bida'ai aur ghair mohaddisaana rawish ke mudallal andaaz se wazaahat ho jaae.

Unki ek nihaayat ahem kitab **المهند على المهند** Al Muhannad A'ala Al Munfannad yaane "Aqaaed Ahle Sunnat Deoband" hai jo "Fakhrul Mohaddiseen Maulana Khaleel Ahmad Saharanpuri" (d 1346h) ki taaleef hai aur is par tamaam akaabir ulama e deoband ke tasdeeqi dastakhat sabt hain. Goya kam-o-besh 86 saal se ye kitab shaaya ho rahi hai aur har daur ke akaabir ulama ke tasdeeqi dastakhato'n ke izaaf ke saath shaaya ho rahi hai. Naam ke alaawa is kitaab ki baabat kaha gaya hai: "Al Muhannad **المهند**" Akaabir e Deoband ki ek aisee muttafeqa tareekhi dastawez hai, jis mein deobandi maslak usooli taur par mehfooz kar diya gaya hai.<sup>118</sup>

Is muttafeqa tareekhi dastawez se zail mein chand aqaaed ka zikar kiya jaata hai.

### Aqeeda 1: Hayat un Nabi ﷺ:

"Aap ﷺ apni qabar e Mubarak mein zinda hain aur Aap ﷺ ki hayat e jismani, misl hayat e dunyawawi ke hai. Bilaa mukallaf hone ke aur ye sirf Rooh e Mubarak ki zindagi nahi jo sab aadmiyo'n ko haasil hai."<sup>119</sup>

**Tabsara:** Ye aqeeda mutaddid qurani nusoos masalan:

(Aye Nabi!) Bila-shubha Aap Bhi Marne Waale Hain, Aur  
Wo Bhi Yaqeenan Marne Waale Hain.<sup>120</sup>

إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ

Waghaira ke khilaf hai. Quran o Hadees mein Nabi ﷺ ki maut o wafaat ka tazkirah to yaqeenan hai, lekin ye saraahat nahi hai ke marne ke baad yaa qabar mein dafnaane ke baad aapko dobara isi tarha zindagi haasil ho jaaegi, jaise duniya mein haasil thi.

Aapki zindagi barzakh ki zindagi hai, jo har shakhs ko haasil hai. Lekin choo'nke aap afzal un naas hain, is liye aapko ye barzakhi zindagi bhi aapke muqam o martaba ke mutabiq aala paemaane par haasil hogi. Lekin hai ye barzakhi zindagi hi. Isko dunyawawi zindagi ki misl qaraar nahi diya jaa sakta. Jo dunyawawi zindagi ki tarha zindagi ho, isko mano'n mitti ke neech dafnaana kis tarha mumkin hai? Yaa isko zer e zameen dafnaana kis tarha aqal mandi ka mazhar ho sakta hai?

Deobandi aqeede ke liye kisi nass e sareeh ki zaroorat hai, jo yaqeenan nahi hai. Sirf ek moa'ajjazaati mushahede se ke Nabi ﷺ ne safar e meraj mein Hazrat Musa ؑ ko qabar mein namaz padhte hue dekha tha. Iske isbaat ke

<sup>118</sup> Al Muhannad: P15 (latest edition, Maktaba al Ilm, Urdu Bazar Lahore)

<sup>119</sup> Al Muhannad Ka Khulaasa o Ikhtesaar by Mufti Abdul Quddus Tirmizi: P7; Al Muhannad: P33

<sup>120</sup> Surah Zumar: 30

liye kaafi nahi hai. Safar e Meraj mein Nabi ﷺ ne bohot se mushahedaat dekhe, jinki haisiyat mohajjezaat ki hai aur ye musallama usool hai ke moajjeze se daleel nahi pakdi jaa sakti.

Mukhtasar “Aqaaed Ulama e Deoband” ke back title par ek hadees darj ki gai hai:

Tamaam Ambiya ﷺ apni qabro’n mein zinda hain aur namaz padhte hain.<sup>121</sup>

الْأَنْبِيَاءُ أَحْيَاءٌ فِي قُبُورِهِمْ يُصَلُّونَ.

Is hadees ke darj karne se bhi maqsood wohi hai jo Musa ﷺ ke qabar mein naamz padhte hue dekhne se kiya gaya hai. Lekin awwal to ye hadees sanadan saabit hi nahi hai. Ek zaef hadees se istedlal kyou’n-kar kiya jaa sakta hai. Jabke ahnaaf saheeh hadees, khabar e wahed ko bhi aqeede ke isbaat ke liye hujjat nahi samajhte to ek ghair saabit shuda hadees se mazkoora aqeede ka isbaat kis tarha ho sakta hai?

## Aqeeda 2: Safar e Madeena Munawwara:

“Safar e Madina Munawwara ke waqt Aap ﷺ ki ziyarat ki niyaat kare aur saath hi Masjid e Nabawi ﷺ aur deegar muqamaat ki bhi niyyat kare, balke behtar ye hai ke khaalis qabar shareef ki niyyat kare. Kyou’nke isme Aap ﷺ ki ta’azeem sayaada hai”.<sup>122</sup>

## Tabsara:

Is mas-ale ke isbaat ke liye bhi ek mauzoo (man-ghadat) hadees se istedlal kiya gaya hai:

Jo meri ziyarat ko aaya ke meri ziyarat ke siwa koi haajat isko naa laai ho to mujh par haq hai ke qiyaamat ke din iska shafee banoo’n”.<sup>123</sup>

مَنْ جَاءَنِي زَائِرًا، لَا تَحْمِلُهُ إِلَّا زِيَارَتِي، كَانَ حَقًّا عَلَيَّ أَضْنُ أَكُونُ شَفِيعًا لَهُ يَوْمَ الْقِيَامَةِ.

Shaikh ul Islam Imam Ibne Taimiyya رحمه الله ne saraahat ki hai:

Aap ﷺ ki qabar e Mubarak ki ziyarat ke baare mein jitni bhi hadeese’n bayan ki jaati hai, wo sab zaef, balke jhoot aur man-ghadat hain.<sup>124</sup>

كل حديث روي في زيارة قبره، فإنه ضعيف بل كذب موضوع.

Jab ziyarat e qabar e mubarak ke baare mein tamaam marwi ahadees man-ghadat hain to unse istedlal kaisa hai? Aur unse kisi mas-ale ka isbaat kis tarha saheeh ho sakta hai?

Alaawa azee’n ye mas-ala saheeh hadees: لَا تُشَدُّ الرِّحَالُ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ ke bhi khilaf hai. Is hadees ki roo se sirf Masjid e Nabawi ﷺ ki ziyarat ki niyyat se safar karna jaaez hai. Waha’n poho’nch kar Nabi ﷺ ki qabar e Mubarak ki ziyarat ka sharf bhi az khud haasil ho jaaega. Jiski aarzu har musalman ke dil mein hoti hai.

Is nukte ki wazaahat bhi Shaikh ul Islam Imam Ibne Taimiyya رحمه الله ne sharah o bast ke saath ki hai. Jiska khulasa yehi hai ke Nabi ﷺ ki qabar e Mubarak ki ziyarat ek mustahab (afzal) amal hai. Lekin Madina Munawwara ka safar ikhteyar karte waqt niyyat Masjid e Nabawi ﷺ ki ki jaaetaa-ke hadees لَا تُشَدُّ الرِّحَالُ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ ki khilaaf warzi naa ho.

Ye tashreeh Imam Ibne Taimiyya رحمه الله ki faqaahat aur nusoos e shariyat ke taqaddus ko malhooz rakhne ka ek aala namoona hai. Lekin yaar logo’n ne isko Imam Sahab رحمه الله ko badnaam karne ka ek zariya bana liya.

و آفته من الفهم السقيم كم من عائب قولاً صحيحاً

Iski mazeed tafseel ke liye mulaheza ho: Raqim ki kitab “Qabar Parasti: P183-186”

<sup>121</sup> Musnad Abi Ya’ala

<sup>122</sup> P8 (Al Jameel Trust, Lahore)

<sup>123</sup> Aqaed Ulama e Ahle Sunnat Deoband: P29

<sup>124</sup> Qaeeda Azeemah: P85



### Aqeeda 3: Fazeelat e Rauza e Athar:

“Zameen ka wo hissa jo janab Rasool Allah ﷺ ke a’azaae mubaaraka ko mas kiye hue hai, sabse afzal hai, yaha’n tak ke Ka’aba aur A’arsh o Kursi se bhi afzal hai”.<sup>125</sup>

#### Tabsara:

Itna badaa daawa! Lekin daleel sirf ye ke: “Ulama ne iski tasreeh farmai hai”.<sup>126</sup>

Al Muhannad mein ye bhi tehreer hai ke iski mazeed tafseel Maulana Rasheed Ahmad Gangohi ne apni kitab “Zubdatul Manaasik” mein bayan ki hai. Lekin Idaara Islamiyaat, Lahore ne jo Maulana Gangohi ke rasaael o fataawa ka majmua banaam “Talifaat e Rasheediya” shaaya kiya hai, isme mahoola kitab bhi shamil hai. Lekin isme zer e bahes aqeede ka koi zikar nahi hai. Iske purine edition mein ye mabhas ho to kaha nahi jaa sakta. Wallahu A’alam

### Aqeeda 4: Waseela Ka Hukum:

“Dua mein Ambiya ﷺ aur Auliya Allah ka waseela jaaez hai, unki hyaat mein bhi aur wafaat ke baad bhi. Masalan you’n kahe ke Yaa Allah! Main ba-waseela falaa’n buzurg dua ki qubooliyat aur haajat bar-aa-i chaahta hu’n”.<sup>127</sup>

#### Tabsara:

Ye mas-ala bhi bilaa suboot aur Nabi ﷺ aur Sahaba Ikram ﷺ ke amal ke khilaf hai. Is liye bida’ ai tareeqa hai, yaane bidat hai. Aur fiqa hanafi mein bhi is tareeqa e dua ko makrooh kaha gaya hai. Iske bawajood Ulama e Ahnaaf iske jawaz ke aur is par amal karne ke kyou’n qaael hain?

هَذَا هُمْ اللَّهُ تَعَالَى

### Aqeeda 5: Mas-ala Isteshfa’a:

“Aap ﷺ ki qabar shareef ke paas hazir hokar shafaa-at ki darkhwast karna aur ye kehna bhi jaaez hai ke Hazrat meri maghfirat ki shafa-at farmae’n”.<sup>128</sup>

#### Tabsara:

Hamare nazdeek ye tareeqa mushrikaana hai, kyou’n ke Aap ﷺ se maghfirat ki sifarish is aqeede ke baghair mumkin nahi ke aap bhi na’auzubillah alwahee sifaat se muttasif hain. Kyou’nke mano’n mitti ke neeche qabar par khade shakhs ki faryaad yaa dua wohi sun sakta hai jo Allah Ta’ala ki sifat “سَمِيعٌ” (door aur nazdeek se sunne waala) se muttasif ho. Hamare nazdeek Allah Ta’ala ki deegar sifaat ki tarha ye sifat bhi sirf Allah Ta’ala ke saath khas hai, kisi insan ke andar bhi, chaahe wo tamaam insaano mein afzal tareen ho, ye sifat nahi ho sakti. Aur jo shakhs Rasool Allah ﷺ ko is sifat se muttasif maanta ho aur qabar par khade hokar isteshfa’a karta ho, wo mushrik hai. Wo is tarha dua karke Allah ke Rasool ﷺ ko Allah Ta’ala ki sifat mein shareek tasleem kar raha hai aur uski ka naam shirk hai. Allah Ta’ala ki zaat yaa sifaat mein ghairullah ko shareek samajhne hi ka naam shirk hai. اَعَادَنَا اللَّهُ مِنْهُ

Ta’ajjub hai ke “Al Muhannad” mein hame ye aqeeda nazar nahi aaya, iska ikhtesaar karne waalo’n ne is mushrikaana aqeede ka izaafa kis buniyad par kiya hai?

Maulana Mufti Muhammad Shafee Deobandi baani Darul Uloom Karachi ne bhi apni tafseer “Ma’arif ul Quran” mein Quran e Kareem ki ayat:

<sup>125</sup> Aqaedl Ulama e Deoband: P9; Al Muhannad: P30

<sup>126</sup> Al Muhannad: P30

<sup>127</sup> Aqaedl Ulama e Deoband: P9; Al Muhannad: P32

<sup>128</sup> Aqaedl Ulama e Deoband: P10

Wo Log Jab Unho'n Ne Apni Jaano'n Par Zulm Kiya Tha, Aapke Paas Aate, Phir Wo Allah Se Bakhshish Maangte Aur Rasool Bhi Unke Liye Bakhshish Talab Karte To Wo Yaqeenan Allah Ko Bohot Tauba Qubool Karne Waala Aur Nihayat Rahem Karne Waala Paate.<sup>129</sup>

وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ  
لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا.

Ke tahat is mushrikaana aqeede ka izhaar kiya hai. Halaa'nke is ayat ka talluq aapki zindagi se hai naake duniya se kooch kar jaane ke baad, qabar ki zindagi se. *فَنَعُوذُ بِاللَّهِ مِنْ هَذَا الْفَهْمِ وَالتَّفْسِيرِ*

#### Aqeeda 6: Simaa e Salaat o Salaam:

“Agar koi shakhs Aap ﷺ ki qabar e Mubarak ke paas salaat o salaam padhe to isko Aap ﷺ khud ba-naafs e nafees sunte hain”.<sup>130</sup>

Ye mas-ala ek hadees ki buniyad par khaasa mashoor hai ke jo meri qabar par durood padhta hai, main isko sunta hu'n aur door se padhne waale ka durood mujhe (farishto'n ke zariye se) poh'nchaya jaata hai. Lekin ye hadees zaef hi nahi, mauzoo (man-ghadat) hai. Is liye saheeh baat yehi hai ke har-do surato'n mein farishte hi aapko durood poh'nchate hain. Aap khud nahi sunte, kyou'nke qabar ke paas bhi khade hokar durood padhne waale ka durood aap tab hi sun sakte hain, Jab Aap ﷺ ki sifat *سَمِيعٌ* se muttasif hu'n. Aur aisa hargiz nahi hai. Uloohi sifaat se aap qata'an muttasif nahi hain, isi liye hamare nazdeek mutlaqan simaa e moota ka aqeeda shirk ka darwaza hai. Magar afsos Ulama e Deoband iske qael hain. *أَعَاذَنَا اللَّهُ مِنْهُ*

Ye aqeeda bhi “Al Muhannad” mein hame'n nahi mila.

#### Aqeeda 7: Arz e Amaal:

“Aap ﷺ aur Tamaam Ambiya ﷺ apni qabro'n mein zinda hain, Aap ﷺ par ummat ke amaal pesh kiye jaate hain”.

Tabsara:

Ye mas-ala bhi zaef hadees par magni hai. Allama Albani *رحمته* ne iske saare turq par bahes karke isko naqaabil e istedlal qaraar diya hai.<sup>131</sup>

Is liye wafaat ke baad qabar mein Rasool Allah ﷺ par arz e amaal ka aqeeda bilaa suboot hai. Ye aqeeda bhi “Al Mohannad A'ala Al Mufannad” mein nahi hai.

Baaqi raha Ambiya ﷺ ka qabro'n mein zinda rehna ka mas-ala, to ye barzakh ki zindagi hai. Jiski hadqeeqat o noaiyat sirf Allah Ta'ala hi jaanta hai, jaisa ke pehle iski wazaahat guzri.

<sup>129</sup> Surah Nisa: 64

<sup>130</sup> Aqaaed Ulamae Deoband: P10

<sup>131</sup> Silsilah Ahadees uz Zaeefa: V2 P404, #975

## Aqeeda 8: Mas-ala e Taqleed:

*“Is zamaane mein Aimmā Arba mein se kisi ek ki taqleed wajib hai”.*<sup>132</sup>

Aur Al Muhannad mein ye izaafa bhi hai: *“Kyou’nke hamne tajruba kiya hai ke aimmā ki taqleed chodne aur apne nafs o hawaa ke itteba karne ka anjaam ilaah o zandaqa ke gadhe mein gir jaana hai”.*<sup>133</sup>

Tabsara:

Aimmā Arba عليه السلام mein se kisi ek ki taqleed ke wujoob ki sharai daleel kya hai? Wujoob (farz) ek sharai istelah hai, jiske liye nass e sareeh ki zaroorat hai. Iske baghair kisi bhi cheez ko Mustahab, Masnoon yaa Farz o Wajib qaraar nahi diya jaa sakta. Aur jo fard yaa giroh aisa karega, wo yaqeenan zail ki ayat ki waeed mein aaega.

Kya Unke Liye (Allah ke siwa) Shareek Hain Jinho’n Ne  
Unke Liye Wo Deen Muqarrar Kiya Hai Jiska Allah Ne  
Hukum Nahi Diya?<sup>134</sup>

أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ

Ulama e Deoband ne apne jis tarjurbe ka zikar kiya hai, iski buniyad ek ghalat mafuze par qaaem hai. Nez, waqeaati etebaar se bhi ghalat hai.

Ghalat mafuza ye hai ke taqleed naa karne waala apne nafs o hawaa ka paerukaar hai. Ye yaksar ghalat baat hai. Taqleed naa karne waala nafs o hawaa ka paerukaar nahi, balke Sahaba Ikram عليهم السلام o Taabaeen عليهم السلام ke manhaj ka paerukaar hai. Aslaaf e saleheen ghair muqallid the, lekin nafs o hawaa ke paerukaar nahi the. Balke Quran o Hadees ke paaband aur nusoos e shariyat ka ehtraam karne waale the.

Mohaddiseen e Ikram عليهم السلام ne bhi isi manhaj ko ikhteyar kiya aur Ahle Hadees bhi alhamdulillah, isi manhaj ke paerukaar hain. Inko taqleed naa karne ki wajah se jo ek khaana saaz wujoob par mabni hai, nafs o hawaa ka paerukaar baawar karna yaa karaana duniya ka azeem tareen jhoot aur ghaleez taareef iftra hai. سبْحَانَكَ هَذَا بُهْتَانٌ عَظِيمٌ

Waqeaati etebaar se ye is liye ghalat hai ke be-shumar mulhideen aur munkireen e hadees hanafi the aur hanafiyat ka qilaadah daalne ke bawajood wo naa sirf hanafiyat ke daaere se nikal gae, balke wo waqai ilhaad o zindaqa ke gadhe mein gir gae. Mirza Ghulam Ahmad Qadiyani ba-baang e dahel apni hanafiyat ka elaan karta hai jo iski kitabo’n mein maujood hai. Iske bawajood is ne nabuwwat aur maseeh e mauood hone ka dhong rachaaya. Ghulam Ahmad Parvez, jisne inkaar e hadees ke fitne ko baan e urooj par poh’nchaaya, apni hanafiyat ka izhaar karta hai. Raaqim ne khud iske ek dars mein iski zubani apni hanafiyat ka elaan suna hai.

Maulana Zafar Ahmad Usmani, jo ek bade deobandi aalim the, inka beta Umar Ahmad Usmani munkireen e hadees ka ek badaa munnaad aur par-chaarak hai. Ammaar Khan Nasir, mudeer “Ash Shariya” Gujrawala, ek bohot bade deobandi aalim Maulana Sarfarza Khan Safdar Ghakdawi ka pota aur Maulana Zahid ar Raashdi (hafizahullah) ka beta hai, lekin wo Jawed Ahmad Ghamdi ka (jo us waqt fikri ilhaad o abaahiyat o zanaadaqa ka sabse badaa alam-bardaar hai), hashiya nasheen aur dast o baazu banaa hua hai. Aur is tarha ki beesiyo’n misaale’n pesh ki jaa sakti hain, jo hanafi hone ke bawajood ilhaad o zindaqa ke gadhe mein gire hue hain aur is sher ka misdaaq hain.

*Ghani Roz e Siyah Peer e Kuna’aan Raa Tamaasha Kun  
Ke Noor e Deeda Ash Raushan Kund Chashm Zulaikha Raa*

Bana-baree’n taqleed ko gumrahi se bachne ka zariya aur adm e taqleed ko iske bar-aks gumrahi ka zariya qaraar dena yaksar ghalat hai. Waqeaat iski bar-malaa tardeed kar rahe hain. Taqleed bajaee khud ek bohot badi gumrahi

<sup>132</sup> Aqaaed Ulama e Deoband: P14

<sup>133</sup> Al Muhannad: P38

<sup>134</sup> Surah Suhra: 21

hai, jisse mazeed gumrahiya'n janam leti hain, isko gumrahi se bachne ka zariya kis tarha samjha jaa sakta hai aur mazkoora daawe ko kaise saccha qaraar diya jaa sakta hai?

#### Aqeeda 9: Roohaniyat Se Istefaada:

*"Mashaaekh ki roohaniyat se istefaada durust hai, magar is tareeqe se jo iske ahel aur khawaas ko maloom hai. Naa is tarz se jo awaam mein raaej hai".*<sup>135</sup>

Is ikhtesaar ki baabat daawa kiya gaya hai ke: *"Ye tamaam aqaaed khulasa al Mohannad se maa-khaz hain".*<sup>136</sup>

Tabasara: Lekin khulase aur ikhtesaar ke naam par isme asal kitab *"Al Muhannad"* se jo kami beshi ki gai hai, iski tafseel bhi nihayat dilchasp hai. Jiski kuch wazaahat ham aakhir mein kare'nge, filhaal Aqeeda 9 mein tabdeeli mulaaheza farmae'n.

Al Muhannad mein ye aqeeda mukammal shakal mein is tarha hai: *"Mashaaekh ki roohaniyat se istefaada aur unke seeno'n aur qabro'n se baatini fuyooz poho'nchna, so beshak saheeh hai. Magar is tareeq se jo iske ahel o khawaas ko maloom hai, naa is tarz se jo awaam mein raaej hai".*<sup>137</sup>

Yaane Mukhtasar Aqaaed Ulama e Deoband mein asala aqaaed Ulama e Ahle Sunnat Deoband, ba-naam Al Muhannad se khat kasheeda ibaat hazaf kardi gai ha aur is tarha wafaat shudgaan ke seeno'n aur qabro'n se baatini fuyooz ke husool ka nihayat ahem tareen aqeeda nikaal diya gaya hai.

Iski wajah hamare nazdeek waazeh hai ke deobandi awaam, jo tauheed ki shudh-budh rakhte hain, shayad is aqeede ko hazam naa kar sake'n. Lekin deobandi khawaas jo ahle ilm ke yaha'n ye aqeeda musallam hai. Is aqeede ko roohaniyat se istefaada ke bajaare *"Istefadah e Quboor"* se ta'abeer kiya jaata hai. Yaane qabro'n se faiz haasil karna, isi buniyad par kai hanafi buzurgu'n ne *"kash e quboor"* ka bhi daawa kiya hai. Yaane qabro'n mein madfoon logo'n ke halaat ka hame'n pataa chal jaata hai, jaise Maulana Ahmad Ali Lahori dawa kiya karte the.

Behrehaal *"Istefadah e Quboor"* ka aqeeda deobandi ulama ke yaha'n musallam hai. Iska tareeqa kya hai, jiski baabat kaha gaya hai ke khawaas ko wo tareeqa maloom hai? Isko unke khawaas hi jaante hain. Hame'n unke baaz waqeaat se jo maloom hota hai, wo to ye hai ke faut shuda shakhs ki qabar ke paas muraqeba ki shakal mein baith jaate yaa dast basta khade ho jaate, aur apni tawajjo saheb e qabr ki taraf kar lete hain.

Is tareeqe se inko kya faiz haasil hota hai, wo Allah Ta'ala hi jaanta hai yaa saheb e muraqaba hi jaanta hai? Yaa kuch haasil bhi hota hai yaa nahi, yaa ye mahez shaitan aur nafs ka dhoka hai?

Iska mushaheda raqim ko bhi is tarha ek martaba hua ke ek deobandi dost ke hamrah raat ke 11 baje maulana Ahmad Ali Lahori ki qabar par jaane ka ittefaq hua. To dekha ke waha'n raat ke sannate aur hooo ke aalam mein ek ba-reshe shakhs qabar ke paas dast basta khada hai. Us shakhs se hamari koi baat to nahi hui, lekin hame'n yehi andaaza hua ke ye shakhs Maulana Lahori ki qabar par muraqeba yaane saheb e qabr se faiz haasil kar raha hai.

Deobandi awaam ko to shayad is bidat e muraqeba, *Mufzaa Ilaa Ash Shirk*, se ziyada shanasaai naa ho, lekin deobandi khawaas o ulama ke yaha'n iska ehtemaam hota hai. Iski ek aur mustanad misaal Maulana Zahid ar Raashdi ke mazmoon se ham pesh karte hain. Mausooof ne ye mazmoon apne marhoom walid Maulana Sarfarz Khan Safdar ke halaat o waqeaat par likha hai. Jo Mahnaama *"Ash Shariya"* ke khoosusi number *"Ba Yaad Imam Ahle Sunnat"* mein shaaya hua hai.

Maulana Zahid Ar Rasshdi ne qabar ke is muraqeba ko *"tasawwuf ka amali rang"* qaraar diya hai. Chunache wo apne a'am mohtaram Maulana Sufi Abdul Hameed Sawaati (Madrassa Nusratul Uloom, Gujrawala) ki baabat tehreer karte hain: *"Tasawwuf ka amali rang bhi sufi sahab par ghalib tha, jiski ek jhalak maine ye dekhi ke Lahore ke ek*

<sup>135</sup> Aqaaed Ulama e Deoband: P15

<sup>137</sup> Al Muhannad: P40

<sup>136</sup> Aqaaed Ulama e Deoband: P15

safar mein, jisme wo mujhe apne saath le gae the, wo Hazrat Syed Ali Hajweri al maaroof Hazrat Gunj Bakhsh ki qabar par muraqib hue aur kaafi der muraqabe ki kaifiyat mein rahe. Iske baad wo Hazrat Shah Muhammad Ghaus ke mazaar par gae aur waha'n bhi unki qabar par muraqeba kiya, phir ek baar Gujrat gae, main bhi saath tha, waha'n unho'n ne Hazrat Shah Daula ki qabar par muraqeba kiya, magar sabse dilchasp soorat e haal deoband ke safar mein pesh aai”.

“Hazrat Sufi Sahab ka Shaikhul Islam Hazrat (Maulana Hussain Ahmad) Madani ke saath shagirdi ke saath saath bait ka talluq bhi tha, wo to (unki) qabar ko dekh kar seedhe waha'n poho'nche aur muraqabe mein baith gae. Ab manzar ye tha ke Hazrat Sufi Sahab muraqabe mein baithe hain, Hazrat Walid Sahab (Maulana Ghkdawi) thode faasle par khade kuch padh rahe hain aur main darmiyan mein khada hu'n. Mera jee chaah rahaa hai ke main bhi chacha jaan (Sufi Sahab) ke saath muraqabe mein baith jaau'n. Magar peeche khade walid sahab se dar bhi raha hu'n. Thodi der guzri to hazrat walid sahab ne apne makhsoos andaaz mein kaha ke “utha is bidati noo'n, jhand maar ke beh gayaa aye” (Is bidati ko uthaao, ye kya chadar mein sar de kar baith gaya hai) ab main unhe'n kya uthaata ke mera to khud jee unke saath baithne ko chaah raha tha.

Hazrat Sufi Sahab kam-o-besh 10-12 minute tasalli se muraqabe mein baithe rahe, phir uthe aur kaha ke “chale'n, aap ko har kaam bidat nazar aata hai” aur phir ham teeno'n aur baat kiye baghair agli manzil ki taraf chal pade”.<sup>138</sup>

Tasawwuf ka ye “amali rang” hamare nazdeek bidat hi nahi, balke mufza ilaa ash shirk (shirk tak poh'nchaane waala) hai. Kyou'nke iski buniyad bil-umoom faut shuda buzurgo'n ke saath ghuloo aqeedat hoti hai. Isko shakhsiyat parasti aur mashqiyat se bhi ta'abeer kiya jaa sakta hai. Is silsile mein chand hawaale pesh e khidmat hain.

Maulana Rasheed Ahmad Gangohi se mutalliq ek hikayat (297) mein darj hai.<sup>139</sup> Maulana Gangohi marhoom ne apne ek aqeedat mand se famrdaya: “Miya'n Ameer Shah Khan! Ibetda se aur us waqt tak jis qadar zarar deen ko soofiya se poh'ncha hai, itna kisi aur firqe se nahi poh'ncha. Unse riwayat ke zariye bhi deen ko zarar hua aur aqaaed ke lehaaz se bhi aur amaal ke lehaaz se bhi aur khayalaat ke lihaaz se bhi”.<sup>140</sup>

Maulana Muhammad Isa Mansoori Chairman World Islamic Forum London. Ek Bade deobandi aalim hain. Inka mazmoon mazkoora mahnaama “Ash Shariya” mein ba-unwaan “Shakhsiyat Parasti Aur Mashkhiyat Ke Deeni o Akhlaqi Mafaasid” chapaa hai. Maulana Gangohi marhoom ka ikhtebaas bhi isi mazmoon se liya gaya hai.

Faazil mazmoon nigaar Maulana Gangohi ke ikhtebaas ke baad unki shakhsiyat ka ta'aruf karate hue tehreer karte hain: “Yaad rahe ke Hazrat Shah Abdul Aziz Mohaddis Dahelwi ke baad guzishta 200 saal mein Imam Rabbani Hazrat Gangohi jaisi jaame o mohaqqiq koi hasti nazar nahi aati. Hazrat Gangohi, Hazrat Maulana Khaleel Ahmad Sahab, Hazrat Thanwi, Hazrat Madani, Hazrat Maulana Islīyas ؒ samet taqreeban hamare poore hi halqe ke shaikh o rehbar hain aur aapka ye malfooz zindagi ke aakhri dino'n ka hai. Goya poori zindagi ke tajrubaat ka khulaasa hai. Hazrat Gangohi ne badi gehri baat farmai hai, jiski tasawwur ki tareekh par wasee nazar ho, wo hazrat ki baseerat ki gehraai ko samajh sakega. Hazrat Imam Rabbani ne chand jumlo'n mein goya poori tareekh ka atar o khulaasa bayan farma diya hai”.

“Tasawwuf ke be-shumar silsile khilaf e shariyat aur baatil mahez rahe hain..... aur saheeh silsilo'n mein bhi baad waalo'n ki zaraa si be-ehiyaati yaa ghuloo se be-shumar kharabiya'n aur bigaad paeda hue. Aaj taqreeban sab hi astaane aur mazaar shirk o bidat ke gadhe bane hue hain. Tasawwuf mein jab bhi bigaad aur fasaad aaya, kisi shakhsiyat ke saath aqeedat mein ghuloo ke nateeje mein aaya”.<sup>141</sup>

<sup>138</sup> Mahnaama Ash Shariya, Gujrawala, July, October 2009, Khusoosi Ashaa-at Ba Yaad Imam Ahle Sunnat Hazrat Maulana Muhammad Sarfarz Khan Safdar P350-359

<sup>139</sup> Arwah e Salaawa: Hikayat # 297

<sup>140</sup> Mahnaama Ash Shairya: August 2011 P25-26

<sup>141</sup> Mahnaama Ash Shairya: August 2011 P25-26

Yaha’n tak to in aqaaed ka bayan hua jo “*Al Muhannad*” aur uske ikhtesaar par mabni “*Aqaaed Ulama e Deoband*” mein zikar kiye gae hain. Muakkhar uz zikar (ikhtesaar par mabni kitabche) ke aakhir mein mazkoora aqaaed ke baare mein ye taakeed bhi ki gai hai: “*Aakhir mein tamaam qaraen se umooman aur ulama e ikram se khusoosan darkhwast hai ke in aqaaed ko ziyada se ziyada shaaya farmae’n. Nez arbaab e madaaris se guzarish hai ke apne apne madaaris mein in aqaaed ki tadrees ka ehtemaam farmae’n. Aaj ka awaam to awaam, talaba aur baaz ulama bhi akaabir ke in aqaaed se waaqif nahi...*”<sup>142</sup>

Is ikhtetaamiye se aap andaaza lagaa sakte hain ke ulama e deoband ke nazdeek in aqaaed ki kitni ehmiyat hai, halaa’nke sharai dalaael ke etebaar se ye sab be-buniyad yaa ghalat taaweel par mabni hain.

Isse bhi ziyada dilchasp aur pur-lutf baat ye hai ke “*Mukhtasar Aqaaed Ulama e Deoband*” mein baaz ase “*Aqaaed*” ka bhi bayan hai. Jo asal kitab, jisme Ulama e Deoband ke aqaaed ko tafseel se bayan kiya gaya hai, yaane “*Al Muhannad*” hai. Isme in aqaaed ka sirey se koi zikar hi nahi hai, lekin Ulama e Deoband mein taqleedi jamood ke alaawa jo “*Akaabir Parasti*” ki ret hai, iska ye karishma hai ke is mukhtasar kitab mein aajkal ke jumla akaabir e deoband ke naam bataur e tasdeeq aur taaeed ke maujood hain. Halaa’nke wo sareehan bida’i aqaaed hain, lekin maujooda daur ke ulama ne asal puraani kitab mein apne awwaleen akabir ke naam dekh kar aankhe’n band karke unki taaeed kardi hai. *فإننا لله وإنا إليه راجعون*

Alaawa azee’n baaz aqaaed aise hain jo Al Muhannad mein to hain, lekin is “*Mukhtasar*” mein inko bayan karne se gurez kiya gaya hai, masalan:

#### Aqeeda 10: Muhammad bin Abdul Wahhab

“*Muhammad bin Abdul Wahhab Najdi, Kharjiyo’n ki tarha tha, isne Ahle Sunnat aur Ulama e Ahle Sunnat ke qatal ko mubaah kar rakha tha, nez wo apne siwa kisi ko musalman nahi samajhta tha. Waghaira waghaira*”.<sup>143</sup>

Yaane Muhammad bin Aabdu Wahhab رحمته الله ke baabat bidat she-aar qabar parasto’n ne jo jo ghalat propaganda kiya hai, wo sab is kitab mein maujood hai aur isey Ulama e Deoband ke aqaaed mein shumar kiya gaya hai.

Ab choo’nke ghalat propaganda ki dabeez tumhe’n saaf ho gai hain aur inka asal kirdar waazeh ho gaya hai, jiski buniyad par bila-shubha wo apne daur ke Shaikh ul Islam aur Mujaddid ud Daawah the رحمة الله رحمة واسعة to mukhtasar aqaaed mein is aqeede ka zikar hi nahi kiya gaya hai.

#### Aqeeda 11: Istawa A’alal A’arsh:

Istawa A’alal A’arsh ka zikar Quran e Majeed mein waazeh taur par maujood hai, jisse Allah Ta’ala ka arsh par mustawi hona saabit hota hai aur Salaf e Saleheen (Sahaba Ikram رضي الله عنهم o Taabaeen) isi aqeede ke hamil the. Lekin “*Al Muhannad*” mein is aqeede ko ghalat qaraar diya gaya hai ke isse Allah Ta’ala ke liye jahat o makaaniyat ka isbaat hota hai. Jabke wo isse paak hai. Halaa’nke jahat o makaaniyat to tab saabit hoti hai, jab iski kaifiyat bayaan ki jaae aur salaf bila-kaif o bila-tashbeeh “*Istawa A’alal A’arshz*” ke qaael hain aur yehi maslak Quran o Hadees se saabit hai. Iska inkaar yaa iski taaweel ghalba se karna sifat e istewa, yaane Quran o Hadees ka inkaar hai.

Isi tarha “*Yadh*” (haath) jiska zikar Quran e Majeed mein hai, isse qudrat muraad lena salaf ke aqeede ke khilaf hai. Al Muhannad mein isse qudrat muraad lene ko bhi saheeh qaraar diya gaya hai. Jisse Allah Ta’ala ki sifat Yadh ka inkaar lazim aata hai. Salaf ka aqeeda is baabat bhi yehi hai ke hath se muraad hath hi hai, lekin ham naa iski kaifiyat bayaan kar sakte aur naa kisi ke saath tashbeeh hi de sakte hain.

Imam Malik ka mashoor qaul hai:

<sup>142</sup> Aqaaed Ulama e Deoband: P16 (Al Jameel Trust, Lahore)

<sup>143</sup> Al Muhannad: P43-44

*Istawaa A'alal A'arsh maalum hai, lekin iski kaifiyat namaaloom hai aur kaifiyat ke baare mein sawal karna bidat hai.*

الاستواء معلوم، والكيف عنه مجهول، والسؤال عنه بدعة.

Yehi baat Allah Ta'ala ki un tamaam sifaat ke baare mein kahi jaaegi, jinka zikar Quran mein ya Hadees mein hai. Unki taaweel bhi ta'ateel hai aur unki kaifiyat byaan karna tashbeeh hai aur Allah Ta'ala ki sifaat par bilaa ta'ateel, bila-kaif aur bilaa tashbeeh imaan laana zaroori hai. Yehi salaf ka aqeeda hai, jisse "Al Muhannad" mein inkaar kiya gaya hai.

#### Aqeeda 12: Ek Khilaaf e Waqea Bohot Badaa Daawa:

Ek daawa "Al Muhannad" mein ye kiya gaya hai ke: *"Ham deen ke baare mein aisee koi baat nahi kehte jis par koi daleel naa ho, Quran e Majeed ki yaa sunnat ki, yaa ijma e ummat ki yaa qaul kisi imam ka"*.

Tabasara: Hamne jo aqaaed mazkoora mahoola 2 kitabo'n se naqal kiye hain, hamara daawa hai ke unme se beshtar aqaaed wo hain jin par naa Quran o Sunnat ki koi daleel hai aur naa ijma e ummat ki aur mahez kisi imam ka qaul bhi bilaa daleel hujjat nahi. Is etebaar se naqal karda aqaaed bilaa daleel hain. Kitab o Sunnat mein unki koi saraahat nahi hai aur unme se kisi par ijma e ummat bhi saabit nahi kiya jaa sakta. *هاتوا برهانكم إن كنتم صادقين!*

#### Bidaat Se Adm-e-Nafrat Aur Adm-e-Ijtinaab:

Hamne is takmile ke aghaaz mein kaha tha ke Ulama e Ahnaaf mein bidat se nafrat aur ijtenab ka wo jazba nahi hai jo muttabe-een e hadees ke andar hota hai aur hona chaahiye. Iski bhi mutaddid misaale'n hain, lekin ham fil-haal sirf 3 misaale'n bayan karne par iktefa karte hain.

*And Ke Baa Tu Laftam Warna Sukhan Basiyaar Ast*

Isey raaqim e soo e ittefaq hi se ta'abeer karega, ke in teeno ke raawi aur in par aamil raaqim ke faazil dost Maulana Zahid ar Raashdi (hafizahulah) hain, jin se raqim unki bohut se khoobiyo'n ki binaa par iraadat<sup>144</sup> o maudat<sup>145</sup> ka talluq rakhta hai aur wo bhi raqim ke saath isi iraadat o maudat ka talluq rakhte hain. Lekin choo'nke is bahami mohabbat ki wajah mahez "Al Hubbu Lillah" hai. Is liye aainda sutoor mein jo kuch arz kiya jaa raha hai, iski buniyad bhi "Al Bughz lillah" ke alaawa kuch aur nahi. Is liye ummeed hai ke is jara'ah e talaq par wo nagawaari mehsoos nahi kare'nge. Isko talkhaaba e shireen hi samjhe'nge ke

*Zaher Bhi Karta Hai Kabhi Kaare Taryaaqi*

Maulana Zahid Ar Raashdi apne marhoom walid Maulana Sarfarz Safdar Ghkdawi ke baare mein tasuraati mazmoon mein tehreer karte hain:

1. *"Wo namaz e eid se qabl taqreer ko bidat kehte the aur zindagi mein kabhi nahi ki. Inka mamul tha ke eidgah mein jaate hi namaz padhaate, phir khutba padhte aur uske baat theth panjaabi mein ghanta pauna ghanta khitaab karte the. Nisf sadee se ziyada arsa tak inka mamul yehi raha hai, jabke Hazrat Sufi Sahab رضى الله عنه samet ham sab ka mamul eid se pehle taqreer karne ka hai jo Hazrat Walid Sahab رضى الله عنه ke ilm mein tha aur wo kabhi kabhi kehte bhi the ke ye bidat hai, lekin baat kabhi isse aagey nahi badhi.*

*Abhi isi saal Eid ul Azha ki baat hai. Main unki khidmat mein hazir hua to namaz e eid ke waqt ka tazkirah chidd gaya. Maine bataaya ke maine itne waqt par eid padhaai hai. Farmaya: bohut der se padhaai hai. Maine arz kiya ke hamne pehle taqreer bhi karna hoti hai. Farmane lage: Ye Bidat hai. Maine arz kiya ke namaz ke badd taqreer sunta koi nahi hai. Farmaya ke Marwan bin al Hakam رضى الله عنه ne bhi yehi uzar pesh kiya tha".*

2. Hazrat Walid Sahab رحمۃ اللہ علیہ namaz e taraweeh ke baad, witar ke baad yaa nafilo'n ke baad kisi mauqe par bhi ijtemaai dua ke qael nahi the aur isey bidat kehte the. Main bhi jab tak Ghakad mein raha, yehi mamul raha, magar jab Gujrawala ki Jaame Masjid mein Quran e Kareem sunaana shuru kiya to waha'n dua ka mamool tha. Hazrat Maulana Mufti Abdul Wahid رحمۃ اللہ علیہ, Hazrat Walid Sahab رحمۃ اللہ علیہ ke ustad the. Unse poocha to farmaya ke Taraweeh ya Witro'n yaa Nafilo'n ke baad ek dua zaroor hojaani chaahiye. Maine teeno'n se faraaghat ke baad yaane nafilo'n ke baad ek ijtemaai dua ka mamool banaa liya jo Hazrat Walid Sahab رحمۃ اللہ علیہ ke nazdeek sareeh bidat thi.

Hazrat Walid Sahab رحمۃ اللہ علیہ ko pata chala to poocha, maine arz kiya ke maine aapke ustad e mohtaram رحمۃ اللہ علیہ se ijaazat leli hai. Is silsile mein lateefa ye hua ke kuch arsa ke baad jab meri jagah azeezam Hafiz Muhammad Ammaar Khan Nasir sallama ne Quran e Kareem sunaana shuru kiya to isne apne daada mohtaram ke fatwa par amal shuru kar diya aur nawaafil ke baad dua maangna tark kardi. Main in dino Umrah par gaya hua tha. Namaziyo'n mein khalfshaar paeda ho gaya aur meri wapsi tak acchi khaasi gehmaa gehmi ho gai. Maine wapas aakar surat e haal dekhi to is mas-ala par namaziyo'n se mustaqil khitab kiya ke Ammaar Khan Nasir agar taraweeh ya nawaafil ke baad dua nahi maangta to iske daada mohtaram رحمۃ اللہ علیہ ke fatwa ke mutabiq hai.

Aur main maangta hu'n to apne daada ustad ke fatwa ke mutabiq maangta hu'n, ye bhi durust hai. Is liye wo namaz padhaaega to dua nahi maange ga aur main padhau'nga to dua maagunga. Isme kisi ko ishkaal nahi hona chaahiye.

3. Ek aur pur-lutf mukaalma ka zikar bhi shayad naa-munaasib naa ho. Hazrat Walid e Mohtaram رحمۃ اللہ علیہ naqshebandi silsila mein Hazrat Maulana Hussain Ali رحمۃ اللہ علیہ se bait aur majaan the aur mera bait ka talluq Hazrat Maulana Obaidullah Anwar رحمۃ اللہ علیہ se tha, jo Qadri Raashdi silsila ke Shaikh the. Unke yaha'n majlis e zikar hoti thi aur isme zikar bil jahar bhi hota tha. Hazrat Walid e Mohtaram رحمۃ اللہ علیہ ke nazdeek ijtemaai taur par zikar bil jahar bidat shumar hota hai aur is mas-ale mein unki mustaqil kitab bhi hai.

Wo zikar mein jahar ko baaz sharaaet ke saath taaleeman to jaez samajhte the, magar iske mustaqil mamool ko wo durust nahi samajhte the. Mera mamul ye tha ke jab tak Hazrat Maulana Obaidullah Anwar رحمۃ اللہ علیہ hayat rahe, unki majsli mein zikar mein shareek hota tha. Ek baar ittefaq se Ghakad ki kisi masjid mein Hazrat Maulana Obaidullah Anwar رحمۃ اللہ علیہ tashreef laae aur majlis e zikar hui to main bhi shareek hua. Isse ek roz baad is mas-ala par Hazrat Walid e Mohtaram رحمۃ اللہ علیہ se mera darj e zail mukaalamma ho gaya:

Unho'n ne mujhse poocha ke: tum bhi hoo hoo karne gae the?

Maine haa'n mein jawab diya, to farmaya ke: Sar bhi hilaate rahe ho?

Maine iska jawab bhi isbaat mein diya to farmaya ke: Tumne meri kitab nahi padhi?

Maine arz kiya ke: Padhi hai. To farmaya ke: Phir tumhara kya khayal hai?

Zahir baat hai ke main unse kisi mubaahesa yaa munazera ki gustakhi nahi kar sakta tha, is liye maine baat taalne ke liye ye arz kar diya ke. Aap naqshebandi hain, ham qadri hain. Naqshebandiyo'n ke yaha'n zikar mein jahar nahi hai aur qadri jahar ke saath zikar karte hain. Farmaya: Bade bewaqoof ho, kya maine kitab is liye likhi hai?"

"Maine is bahes ko aagey nahi badhaana tha, is liye pehli baat ko hi dobara arz karke khamosh ho gaya aur Hazrat Walid e Mohtaram ne bhi khamoshi ikhteyar farmali aur phir kabhi is mauzoo par mujhse kuch nahi farmaya".

"Arz karne ka maqsad ye hai ke wo juzooi aur furui masael mein bhi apne mauqif ka be-lachak aur do-tok izhaar zaroor karte the. Magar ikhtelaf ko sunte the, bardasht karte the, iska haq dete the aur apne



*mauqaf ko manwaane mein jabri dabaao ko istemal karne ki bajaaye daleel aur ifhaam o tafheem ka lehja ikhteyar karte the jo hamesha se ahle ilm ka zoq aur rawaiyya raha hai”.*<sup>146</sup>

Tabsara: Ye 3 misaale’n Maulana Zahid Ar Raashdi (hafizahullah) ne apne naamwar walid Maulana Ghakdawi marhoom ke juzooi aur furui masael mein jabar aur dabaao ko istemal karne ke bajaaye daleel aur ifhaam o tafheem ka lehja ikhteyar karne se mutalliq pesh farmai hain. Lekin ham arz kare’nge ke mazkoora teeno’n misaale’n ka talluq to sunnat o bidat se hai. Inko juzooi aur furui masael qaraar nahi diya jaa sakta. Maulana Ghakdawi ki saari zindagi fiqhi ikhtelafaat mein hanafiyat aur deobandiyat ki himaayat mein guzri hai aur is par unho’n ne 2 darjan se ziyada kitabe’n tehreer farmai hain.

Agar ye juzooi aur furooi masael hain to unho’n ne inko itni ehmiyat kyou’n di? Aur is par mustaqil kitabe’n likhne ki kya zarurat thi? Unke is tarz e amal se waazeh hai ke Sunnat o Bidat se mutaleqa mabaahes ka talluq juziyyaat o furuiyyaat se nahi hai. Balke ye usool e deen hain. Is liye hamare nazdeek mazkoora teeno masael mein apne is raae ka izhaar kar ke ye bidat hain, khamosh ho jaana qaabil e faham hai.

Isi tarha Maulana Zahid Ar Raashdi Sahab ka apne walid, jinhe’n wo “*Imam Ahle Sunnat*” qaraar de rahe hain, ke farman aur saraahat ke bawajood ke ye bidat hain, in bidat ko jaari rakhna bhi naqaabil e faham hai.

Behrehaal hamara maqsood in misaalo’n ke pesh karne se sirf ye hai ke Ahle Deoband ke yaha’n sunnat par amal karne ka aur bidat se nafrat karne ka jazba is tarha nahi hai, jis tarha Ahle Sunnat hone aur kehlnaaye waalo’n ke andar hona chaahiye.

Algharz ye wo ikhtelafaat hain jo Ahle Hadees aur Ahle Deoband ke darmiyan hain aur jo unke darmiyan wajah mukhasimat hain.

#### **Ek Deobandi Alim Ka Eteraaf-e-Haq:**

Guzishta safhaat mein Ulama e Deoband ke khud-saakhta aqaaed ki aur bidat ki taraf rujhaan ki jo nishandahi hamne ki hai, ye aisee waazeh haqeeqat hai ke jin deobandi ahle ilm ke andar hizbi ta’assub ziyada nahi hai aur unhe’n tauheed o sunnat ka kuch naa kuch paas hai, inka ehssaas o shaoor bhi wohi hai jiska izhaar hamne kiya hai.

Chunache, ek deobandi aalim, jo Bartaniya mein muqem hain aur waha’n unki tanzeem “World Islami Forumn, London” ke chairman hain. Maulana Zahid ar Raashdi Sahab bhi is forumn ke rukn e rakeen yaa (ghaleban) Secretary General hain aur har saal baaqaedgi se London tashreef le jaate hain.

Ye Chairman jinka naam Maulana Muhammad Mansoor Isa hai, likhte hain: “*Banda 1975 mein Tableeghi Markaz ke Imam ke taur par yaha’n (London) poh’ncha to markaz par, Masjid o Islamic Center mein, Ramzan ul Mubarak mein Hazrat Shaikh ul Hadees (Maulana Muhammad Zakariya) ke mamulaat ke unwaan se ek chart dekha. Inhi dino’n ilaaqe mein ek Pakistani dost ke jawan bacche ka hadsa ho gaya. Banda chand tableeghi ahbaab ke hamrah ta’aziyat ke liye unke yaha’n gaya, waha’n bohot se log jamaa the aur Masjid ke khateeb sahab, jo Barailwi maktab e fikr ke the, taqreer kar rahe the, shayad unki masjid mein bhi (mazkoora) chart bheja gaya hoga. Hame’n dekh kar unho’n ne kehna shuru kar diya: Ham khatam khajagaan kare’n to bidat, unke shaikh unke yaha’n rozaana zohar ke baad khatam khajagaa’n hota ha, wo Sunnat.*

*Ham buzurgo’n ki qabro’n par jaae’n to bidat, unke shaikh Hazrat Gangohi ki qabar par 2 ghante muraqeba kare’n wo sunnat. Chand dino’n ke baad hind o paak ke mutaddid akaabir ulama tashreef laae, unme Hazrat Mufti Zain ul Abedeen bhi the. Banda ne akaabir se is guftagu ka zikar kiya to taqreeban sab hi ne kaha: In khateeb sahab*

<sup>146</sup> Mahnaama Ash Shariya, Khusoosi Ashaa-at Bayaad Imam Ahle Sunnat, Jul-Oct 2009 P365-367

ne koi ghalat baat to nahi kahi, isi tarha Hazrat Shaikh ul Hadees ki yaha'n aamad e saani ke mauqa par khulafa ki taraf se mubassheraat par mushtamil ek kitaabcha chaapa gaya. Jiska unwaan ghaliban "Mohabbate'n" tha.

Is par Salafi Hazraat (Ahle Hadees) ke maahnaame "Sirat e Mustaqeem, Birmingham" mein kai qisto'n mein sakht tabsara chapaa ke unke Shaikh jab Africa Re-union, England tashreef le jaate hain to sarwar e do a'alam ﷺ, Khulafa e Rashdeen aur deegar akaabir Sahaba Ikram ﷺ shaikh ke isteqbal, intezamaat aur deegar khidmaat ke liye poho'nchte hain. In Deobandiyo'n ne Sarwar e Do A'alam ﷺ aur Hazraat e Sahaba Ikram ﷺ ko shaikh ka khaadim banaa diya hai, waghaira waghaira. Is qism ki bohot se baato'n par jab kabhi bande ne Maulana Yusuf Matla ko toka to hamesha ek hi jawab hota: Ghalati Hogai".<sup>147</sup>

Deobandiyo'n mein ye zegh o zalaal kyou'n aaya aur kyou'n aaraha hai? Iski wajah bhi khud mazkoora deobandi mazmoon nighar aalim hi ki zubani mulaaheza farmae'n.

Likhte hain: "Is zamane mein ek be-etedaali jo kuch arsey se ham deobandiyo'n mein bhi badh rahi hai, wo ye hai ke ham islam ko apne buzurgo'n ke hawaale se peh kar rahe hain, jabke Islam jab bhi pesh kiya jaaega. Quran o Sunnat aur Huzoor ﷺ o Sahaba Ikram ﷺ ke hawaale se peh kiya jaaega, naake Hazrat Shah Wasiullah Sahab, Hazrat Maulana Maseehullah Sahab, Hazrat Shaikh ul Hadees Sahab aur doosre akaabir ke hawaale se. Jaisa ke South Africa waalo'n ne internet par apne apne buzurgo'n ke ma'amulaat, kashf o karamaat o ahwaal ki bharmaar kar rakhi hai".

"Akabireen ke mamulaat aur tareeqa e kaar yaqeenan bohot acchi aur mufeed hain, magar poori ummat iski mukallaf nahi. Agar kisi buzurg ne apne tajrubaat aur ijtehaad ki raushni mein deen ki 3 baato'n yaa 6 baato'n ko mehwar banaakar zor diya to yaqeenan ye inka haq hai. Magar awaam un naas ke saamne hamesha Quran o Sunnat aur Huzoor ﷺ aur Sahaba Ikram ﷺ ke hawaale se hi islam pesh kiya jaaega, naa ke buzurgo'n ke zoqi nukaat ke hawaale se".

"Khaas taur par tasawwuf ka mas-ala bohot hi naazuk hai. Tasawwuf ki poori tareekh bataati hai ke tasawwuf chaahe jaha'n se chale, chand pushto'n ke baad iska ma-aal (anjaam) wohi hota hai, jo akaabir auliyaAllah ke mazaraat par nazar aata hai ke jab thos ilm naa rahe, to aahista aahista aqeedat mein ghuloo paeda hokar bidat o rusoom e deen ban jaati hain".<sup>148</sup>

"Aqaaed Ulama e Deoband" kitabche aur kitab dono par zinda aur faut shuda beesiyo'n akaabir Ulama e Deoband ke tasdeeqi dastakhat sabt karne ka matlab wohi hai, jo mazkoora ikhtebaas mein bayan kiya gaya hai ke islami aqaaed wo nahi hain, jo Quran o Hadees mein bayan hue hain. Balke ye be-sar o paa aqaaed hain, jo Kitab "Al Muhannad" mein ya mukhtasar kitabche mein bayan hue hain. Kyou? Sirf is liye ke in par akabir Ulama e Deoband ke dastakhat sabt hain. Aah! فليبيك على الاسلام من كان باكبياً

Ahle Danish aur Ahle Shaoor se hamari mukhlisaana iltejaa hai ke wo hamari guzareshaat par ghaur kare'n aur poori sanjeedgi aur ghair jaanibdaari se faisla kare'n ke haq o sawaab ka raasta wo hai jo Ahle Deoband ke mazkoora aqaaed aur tarz e amal se waazeh hai yaa Ahle Hadees ka jo har tarha se be-ghubaar hai aur jis mein khaalis Quran e Kareem aur Ahadees e Saheeha ke siwa kuch aur nahi.

وما علينا إلا البلاغ المين

(Hafiz) Salahuddin Yusuf

Mudeer: Shoba Tehqeeq o Taaleef o Tarjumah Darussalam, Lahore

Rabi ul Saani 1431h - April 2010

<sup>147</sup> Mahnaama Ash Shariya, Gujrawala Aug2011 P31-32

<sup>148</sup> Mahnaama Ash Shariya, Gujrawala Aug2011 P29



### 3. Shakhsiyat Parasti Aur Mashqiyat Ke Deeni o Akhlaqi Mafaasid

By: Maulana Muhammad Isa Mansoori Hanafi (Britain)

Ulama e Ikram ka ek buniyad kaam awaam ke zauq o soch o fikr ki nigehtaash bhi hai ke deen ke kisi shobe mein ghuloo paeda hone paae, deen ka har kaam poore tawaazun o etedaal se jaari o saari rahe aur millat e islamiya zehni o fikri taur par jaada e etedaal se hatne naa paae. Iski khatir ulama e ikram ko har daur mein bade hazm o ehtiyaat se kaam lena padaa. Syedna Hanafi UlamaF ka shajr e bait e rizwan ko katwaa dena yaa hajar e aswad ke saamne elaan farmana ke “Tu ek patthar hai, naa nafa poh’ncha sakta hai naa nuqsan”, isi hazm o ehtiyaat ka namoona tha.

Aurangzeb Alamgeer راجہ، jinhe’n asr e haazir ke azeem aalim o mufakkir shaikh Tantaawi ne chatte khalifa e rashid kaha hai aur Iqbal ne “Turkash maar khadang akhireen” wo Hazrat Mujaddid e Alif Saani ke intehaai aqeedat mand the, balke baaz ne Alamgeer ko Hazrat Khaja Masoom ka mureed likha hai. Hazrat Mujaddid Alif Saani راجہ ke poton tak se aisee aqeedat o talluq tha ke Golkunda ki fateh ke baad waha’n ke hukumraan Shah ki betiyo’n mein ek ki shadni apne sahebzade se aur doosri ki Hazrat Mujaddid ke pote se karte hain. Alamgeer ko jo kutub nihayat azeez thee, unme “Maktubaat e Mujaddid” aur “Diwaan e Hafiz” shamil thee’n, jo unke sarhaane rakhi rehti thee’n, magar ek waqt mein Alamgeer راجہ ne Aurangabad ke haakim ko farman likh bheja ke in dono kutub ke padhne padhaane se logo’n ko hukman rok diya jaae ke unke baaz mazameen awaam ki sateh se baalatar hain.

“Arwah e Salaasa” mein Hazrat Gangohi راجہ ke hawaale se naqal kiya gaya hai: *“Hikayat (297) Khan Sahab qibla ne farmaya ke ek martaba Hazrat Gangohi راجہ Deoband se wapasi mein Sharanpur se Rampur tashreef le jaa rahe the (aur ghaliban Hazrat phir Deoband nahi tashreef le jaa sakey) Agli gaadi mein Hazrat Maulana Aur Hakeem Ziauddin Sahab the aur pichli gaadi mein main aur maulwi Masood Ahmad Sahab. Hazrat ne gaadi ke peeche ka parda uthaa kar mujhse baate’n karni chaahe’n, magar choo’nke gadiyo’n mein baithe hue baat cheet mushkil thi, is liye main gaadi se utar kar aur hazrat ki gaadi ka danda pakad kar saath saath ho liya”*.

Hazrat ne farmaya: *“Miya’n Ameer Shah Khan! Ibteda se aur us waqt tak jis qadar zarar deen ko soofiya se poh’ncha hai, itna kisi aur firqa se nahi poh’ncha. Unse riwyaat ke zariye bhi deen ko zarar hua aur aqaaed ke lehaz se bhi aur amaal ke lehaz se bhi aur khayalaat ke lehaz se bhi”*.

Iske baad iski qadre tafseel farmai aur farmaya: *“Rasool Allah ﷺ ki quwwat e roohani ki ye haalat thia ke bade se bade kafir ko Laa Ilaaha Illallah kehte hi martaba ehsaan haasil ho jaata tha. Jiski ek nazeer ye hai ke Sahaba Ikram راجہ ne arz kiya ke ham pakhaana, peshab waghaira kaise kare’n aur Haq Ta’ala ke saamne nange kyon kar ho’n? Ye inteha hai aur unke mujahedaat o riyazaat ki zaroorat naa hoti thi aur ye quwwat ba faiz e Nabawi ﷺ Sahaba Ikram راجہ mein thi, magar janab Rasool Allah ﷺ se kam aur taabaeen mein bhi thi, magar Sahaba Ikram راجہ se kam, lekin tabe taabaeen mein ye quwwat bohot hi kam ho gai aur is kamee ki talaafi ke liye buzurgo’n ne mujahedaat aur riyazaat ejaad kiye.*

*Ek zamaana tak to mahez wasaael ghair maqsooda ke darja mein rahe, magar joo’n joo’n khair ul quroon ko bo’od hota gaya, unme maqsoodiyat ki shaan paeda hoti rahi aur waqtan fa-waqtan unme izaafa bhi hota raha. Jiska nateeja ye hua ke deen mein behad bidat ilmi o amali aur eteqaadi dakhil ho gae’n. Mohaqqiqeen soofiya ne in kharabiyo’n ki islaah bhi ki, magar iska nateeja sirf itna hua ke in bidat mein kuch kamee ho gai, lekin bilkul izaala naa hua”*.

*“Hazrat ne musleheen mein Shaikh Abdul Qadir Jilaani aur Shaikh Shihabuddin Soharwardi Aur Mujaddid Alif Saani aur Syed Ahmad qadast israarahum ka naam khusoosiyat se liya aur farmaya: In hazrat ne bohot islaahe’n ki hain, magar khatir khwah faaeda nahi hua”.*<sup>149</sup>

Yaad rahe ke Hazrat Shah Abdul Aziz Mohaddis Dahelwi رحمۃ اللہ علیہ ke baad guzishta 200 saalo’n mein Imam e Rabbani Hazrat Gangohi رحمۃ اللہ علیہ jaisi jaame o mohaqqiq koi hasti nazar nahi aati. Hazrat Gangohi, Hazrat Maulana Khaleel Ahmad Sahab, Hazrat Thanwi, Hazrat Madani, Hazrat Maulana Ilyas رحمۃ اللہ علیہ samet taqreeban hamare poore hi halqe ke shaikh o rahbar hain aur aapka ye malfooz e zindagi ke aakhri dino’n ka hai. Goya poori zindagi ke tajrubaat ka khulaasa hai. Hazrat Gangohi رحمۃ اللہ علیہ ne badi gehri baat farmai hai. Jiski tasawwuf tareekh par wasee nazar ho, wo Hazrat ki baseerat ki gehraai ko samajh sakega. Hazrat Imam Rabbani ne chand jumlo’n mein goya poori tareekh ka atar o khulaasa bayan farma diya hai.

Tasawwuf ke beshumar silsile, khilaf e shariyat aur baatil e mahez rahe hain. Jaise Madaari, Raushni, Hulooli, Hallaji, Qalandari, Malaatmi waghaira waghaira aur saheeh silsilo’n mein bhi baad waalo’n ki zaraa si be-ehtiyaati yaa ghuloo se be-shumar kharabiya’n aur bigaad paeda hue. Door kyou’n jaaiye, barre sagheer mein Hazrat Khaja Moinuddin Chishti Ajmeri رحمۃ اللہ علیہ se lekar tamaam akabir auriya apne apne zamane ke saheeh ahle haq hi to the, unho’n ne saari zindagi shariyat ki itteba aur makhlooq ko Allah Ta’ala se milaane mein guzaar di. Magar aaj taqreeban sab hi astaane o mazaraat shirk o bidat ke gadhe bane hue hain.

Tasawwuf mein jab bhi bigaad o fasaad aaya, kisi shakhsiyat ke saath aqeedat mein ghuloo ke nateeje mein aaya. Aksar buzurgan e deen aur auliya e kubaar ki kuch pushto’n ke baad unke janasheeno’n ne unki taazeem mein ghuloo karke unki hasti ko duniya kamaane ka zariya banaa liya ke ab taa-qiyaamat unhe’n rozi ke liye paseene bahaane o mehnat karne ki zaroorat nahi, balke Khaja ke naam par haraam-khori karni hai.

Hazrat Mujaddid e Alif Saani رحمۃ اللہ علیہ se badh kar bidat o rusoom o khurafaat aur shiyyat ke khilaf kisne likha hoga? Magar teesri pusht hi mein unki aulaad ke mutaddid buzurg daawedar the ke wohi aaj ke “Qaiyyum” hain. Zameen o asmaan unhi ke saro’n par qaaem hain. “Raudha al Qaiyyumiya” jaisi kitab uthaa kar dekhe’n! Qaiyyum ki taareef o sifaat mein safhe safhe bhare pade hain, saari uloohi o khudaa’i sifaat “Qaiyyum” ko haasil hain. Qaiyyumiyat ka mansab kya hai? Iski tauzeeh o tashreeh Ehsaan Mujaddidi ne apni kitab “Raudha al Qaiyyumiya” mein ki hai, jo silsila Mujaddidiya ke mutabiq Qaiyyuf Raabe ke khalifa the, likhte hain: “*Qaiyyum us shakhs ko kehte hain, jiske maatehat asma o sifaat, shaunaat, etebaar aur usool ho’n aur tamaam guzishta o aainda makhluqaat ke aalam maujudaat, insan, wahoosh, parind o nabataat, phir zi-rooh, patthar o darakht, bahar o bar, har shai, arsh o kursi, lauh o qalam, sawaaqab, sooraj, chand, asamaan burj sab ke uske saaya mein ho’n.*

*Ifkaak o burj ki harkat o sukoon, samandar ki lehro’n ki harkat, darakhto’n ke patto’n ka hilna, barish ke qatro’n ka girna, phalo’n ka pakna, parindo’n ka cho’nch phaelaana, din raat ka paeda hona, gardish kaninda asmaan ke muwaafaq o naa-muwaafaq raftaana. Ye sab kuch iske hukum se hota hai, barish ka ek qatra bhi aisa nahi jo iski ittela ke baghair girta ho, zameen ki harkat o sukoon iski marzi ke baghair nahi”.*<sup>150</sup>

Bas padhte jaaen! Ye sab aqeedat mein ghuloo ki kaarastaani hi to hai. Ye saari kharabiya’n taazeem mein ghuloo aur ajooba pasandi ki zehniyat se paeda hueen. Is liye awaam ki zehniyat ki nigehtasht ulama ikram ki buniyadi zimmedaari hai.

Ek baar Hazrat Ji Maulana Muhammad Yusuf Sahab رحمۃ اللہ علیہ ne farmaya: “*Jo Allah Ta’ala ko iski zaahiri qudrat se pehchanega (jisey Quran ne jagah jagah bayan kiya hai) murda zameen ko zinda karna, jahazo’n ka samandar mein chalaana, asmaan ka baghair sutoon ke qaaem karna waghaira waghaira. Iska imaan pahado’n jaisa mazboot*

<sup>149</sup> Hikayat e Auliya, Al Ma’arfoof Arwah e Salaawa: P297-299, Hikayat # 297

<sup>150</sup> Raudha al Qaiyyumiya: V1 P94

*hoga aur jo ajooba pasandi (kashf o karamaat) ke dil-daadah ho'nge, wo sab dajjal ke chele ban jaae'nge ke dajjal is qism ke saare ajoobe o khaariq cheeze'n lekar aaega. Hatta ke jab wo Madina Munawwara poh'nchega to zameen ka ek jhatka (zalzal) Madina Munawwara mein muqem is qism ke 70,000 ashiquan e rasool ko dajjal ki godh mein phaink dega aur wo sab dajjal ke chele ban jaae'nge".*

Is liye Ulama Ikram ki zimmedari hai ke awaam ke zehno'n ko is tarha ke tamasho'n ke bajae amali kaamo'n ki taraf laane ki saee kare'n. Deen ke deegar shobo'n, masalan taaleem o ta'allam, dawat o tableegh waghaira mein bhi bigaad paeda hota hai. Duniye mein jitni bidat hain, sab nek niyati aur acche jazbaat se shuru hoti hain, jaise Shaikh ke inteqal par unki talimat o tareeqa ki hifaazat ke liye unke wafaat ke din khulafa o muta'alleqeen ka jamaa hona, yaa agar kahee'n log nae nae musalman hue aur Juma aaya to kisi ne kaha ke choo'nke ye padh nahi sakte, is liye ek shakhs Surah Kahaf jahran padhle to baaqi sab ko sunne ka sawab mil jaaega, yaa isaale sawab ki rusoom waghaira.

Hazrat Shah Waliullah Sahab Dahelwi رحمۃ اللہ علیہ ke baad hamare akabireen ka asal mashghala to taaleem o ta'allam, dawat o tableegh, tazkiyah o islaah, tasneef o taaleef waghaira tha. Lekin khuda se talluq badhaane, Allah Ta'ala ki taraf mutawajje rehne aur kamaal ikhlaas ke husool ke liye zimnan saath saath zikr o fikr bhi tha. In akabireen ka odhna bichona ilm e deen, khusoosan ilm e hadees o fiqa tha.

Seera o Ahwaal e Sahaba Ikram رحمۃ اللہ علیہ par gehri nazar thi, is liye agar tasawwuf ki raah se koi ghair sharai, rasmi y a'ajami shae aati to fauran kat jaati thi. Magar uloom e haqeeqat ke zawaal ke zamaane mein agar gehri nighdaasht naa ki gai to khamoshi se bazaahir be-zarar nazar aane waali, rusoom dakhil hokar apni jagah banale'ngi, phir inka izaala mushkil ho jaaega.

Banda ne Maulana Yusuf Matla Sahab ko ek mulaqaat mein kaha tha ke peer to peer hota hai, deobandi yaa barailwi mein ab farq kam hota jaa raha hai. Ham bhi ghair shaoori taur par isi raah par chal pade hain, apni pasandeeda shakhsiyaat ke baare mein ghuloo o aqeedat ka is tarha muzahera hone laga hai ke ulama bhi jin se tawaqqo hoti hai ke wo hazm o ehtiyaat, tawaazun o etedaal ko qaaem rakhte hain awaam ko aqeedat ke saathi muzahero'n se hataa kar amali umoor ki taraf mutawajje kare'nge.

Wo bhi awaam ke reley mein bhe jaate hain. Zara ghaur keejiye, agar ye rukh chal padaa to har shakhs "kheralo baapu" banne ki saee karega. Jiska dawa tha ke har bimaari o pareshani se najaat ke liye iski phoonk itne lambe meel tak jaati hai. Jab wo kisi ilaaqe mein aata to waha'an ki masaajid ke hauz paani se khaali ho jaate the.

Banda ko apni 66 saala zindagi mein hind o bairoon e hind ke bohot se buzurgo'n aur akabir auliya ki ziyara naseeb hui. Aksar buzurgo'n ko qareeb se dekha aur unki khidmat mein kai kai din rehna naseeb hua. Jaisa Hazrat Shaikh ul Hadees Maulana Muhammad Zakariya Sahab, Hazrat Ji Maulana Muhammad Yusuf Sahab, Hazrat Ji Maulana Inaam ul Hasan Sahab, Hazrat Shah Wasiullah Sahab Allahbadi, Hazrat Maulana Maseehullah Khan Sahab, Hazrat Maulana Manzoor Nomani, Hazrat Maulana Ali Miya'n Sahab, Hazrat Maulana Siddiq Sahab Baandwi, Hazrat Maulana Abdul Haleem Jaunpuri رحمۃ اللہ علیہ waghaira.

In akabireen ke dauro'n ke mauqe par is tarha ki hangaama khezi aur baaz dosto'n ke alfaaz mein "Marjie'eyat o maqbooliyat" kahee'n nahi dekhi. Jiska muzahera aaj kal ke baaz peraan e ikram ki aamad ke mauqe par hota hai. Gujrat mein in buzurgo'n ke daure bhi nazar ke saamne hain.

Hazrat Maulana Muhammad Manzoor Nomani ne Gujrat ke madraso'n ka safar farmaya tha. Mahez asaateza ikram o talaba hote the. Hazrat Maulana Ali Miya'n Sahab رحمۃ اللہ علیہ ki mutaddid taqreere'n Surat ke "Nageen Chand Hall" mein sunee. Mushkil se 400-500 afraad hote the. Isi tarha Hazrat Maulana Siddiq Bandwi, Hazrat Maulana Qari Muhammad Taiyyab Sahab, Hazrat Maulana Mufti Mahmood Hasan Gangohi رحمۃ اللہ علیہ waghaira ke dauro'n par bhi yehi kaifiyat hoti

thi. Hazrat Ji ke dauro'n ke mawaaqe par alami ijtema-aat mein to laakho'n ka majma hota tha, magar shehro'n aur bastiyo'n mein saikdo'n yaa ziyaada se ziyaada hazaaro'n ki tadaad hoti.

Hazrat Maulana Muhammad Manzoor Nomani ki ek nihayat qeemti naseehat yaad aati hai, farmaya: Maulwi Sahab! 2 raaste hain. 1 Shaikh ul Islam Ibne Taimiyya رَحْمَةُ اللهِ عَلَيْهِ ka, doosra Shaikh Abdul Haq Mohaddis Dahelwi رَحْمَةُ اللهِ عَلَيْهِ ka. Ek mein awaam ki hifaazat hai, doosre mein khawaas ki manfa-at. Aap mizan kar le'n ke dono mein kya azeez hai: Awaam ki hifaazat yaa khawaas ki manfa-at?

Is zamana mein ek be-etedaali jo kuch arsa se ham deobandiyo'n mein bhi badh rahi hai, wo ye ke ham islam ko apne buzurgo'n ke hawaale se pesh kar rahe hain, jabke islam jab bhi pesh kiya jaaega, Quran o Sunnat aur Huzoor ﷺ o Sahaba Ikram رَضِيَ اللهُ عَنْهُمْ ke hawaale se pesh kiya jaaega. Naa ke Hazrat Shah Wasiullah Sahab, Hazrat Maulana Maseehullah Sahab, Hazrat Shaikh ul Hadees Sahab aur doosre akaabir ke hawaale se, jaisa ke South Africa waalo'n ne Internet par apne apne buzurgo'n ke mamulaat, kashf o karamaat o ahwaal ki bharmaar kar rakhi hai. Akabireen ke mamulaat aur tareeqa e kaar yaqeenan bohot acche aur mufeed hain, magar poori ummat iski mukallaf nahi.

Agar kisi buzurg ne apne tajrubaat aur ijtehaad ki raushni mein deen ki 3 baato'n yaa 6 baato'n ko mehwar bataa kar in par zor diya to yaqeenan ye inka haq hai, magar awaam un naas ke saamne hamesha Quran o Sunnat aur Huzoor ﷺ aur Sahaba Ikram رَضِيَ اللهُ عَنْهُمْ ke hawaale se hi islam ko pesh kiya jaaega. Naake buzurgo'n ke zooqi nukaat ke hawaale se. Khaas taur par tasawwuf ka mas-ala bohot hi naazuk hai. Tasawwuf ki poori tareekh bataati hai ke tasawwuf chaahe, jahaa'n se chale, chand pushto'n ke baad iska ma-aal (anjaam) wohi hota hai jo akabir e auliyaAllah ke mazaraat par nazar aata hai ke jab thos ilm naa rahe to aahista aahista aqeedat mein ghuloo paeda hokar bidat o rusoom, deen ban jaati hain.

Barre Sagheer ke muslim fateheen ki aksariyat nau-muslim thi aur islami zindagi se naa-ashna, khaas taur par moghalo'n ka daur deeni etebaar se badaa hi manhoos aur naa-mubarak saabit hua. Moghal hukumran Humayun ke daur e hukumat se lekar aakhir moghar tajdaar Bahadur Shah Zafar ke ahed tak taqreeban 300 saal ke taweel arsa mein muslim moashra par shiyyat ki zabardast yalghar rahi.

Hukumati ohdedaar, uloom, nisab e taaleem aur sabse badh kar taqiyya biraadar shie'e shuyooq e tasawwuf ki qaanqaaho'n ke zariye se (Khaja Ajmeri رَحْمَةُ اللهِ عَلَيْهِ ke khulafa mein kai shia the). Muslim awaam zehni istehsaal ke nateeje mein ummat e muslim ke awaam o khawaas ke dilo'n mein qurani ahkaam o hidayaat aur hadees o sunnat ki ehmiyat kam hote hote taqreeban ma'adom ho gai thi aur uski jagah Auliya Ikram aur buzurgaan e deen ke besanad qisaas o hikayaat aur malfuzaat ne leli thi.

Mufakkir e Islam Hazrat Maulana Abul Hasan Ali Nadwi رَحْمَةُ اللهِ عَلَيْهِ likhte hain: *"Musalmano par ek aisa waqt bhi aaya jab wo is tareekh se begaana hokar isko faramosh kar baithe, hamare ahle wa'az o irshad aur ahle qalam o musannefeen ne apni tamaam tar tawajjo Auliya muta-akkhireen ke waqeaat aur arbaab e zohd o mashkhiyat ki hikayaat bayan karne par sarf kardi aur log bhi is par aise fareefta hue ke wa'az o irshad ki majaanis, dars o tadrees ke halqe aur is daur ki saari tasaneef aur kitabe'n in hi waqeaat se bhar gae'n aur saara ilmi sarmaaya soofiya ikram ke ahwaal o karamaat ki nazar ho gaya"*.<sup>151</sup>

Shah Waliullah Mohaddis Dahelwi رَحْمَةُ اللهِ عَلَيْهِ ne jis mahol mein aankh kholi, iski majmui soorat e haal ka naqsha Allama Syed Sulaiman Nadwi رَحْمَةُ اللهِ عَلَيْهِ ne you'n kheencha hai: *"Sultanat e Moghliya ka afaab lab e baam tha, musalmano mein rusoom o bidat ka zor tha, jhoote fuqara aur naam nehaad masha'ekh apne apne buzurgo'n ki qaanqaaho'n mein masnad bichaae aur apne buzurgo'n ke mazaaro'n par chiragh jalaae baithe the. Madraso'n ka gosha gosha mantiq o hikmat ke hangaamo'n se par-shor tha. Fiqa o fataawa ki lafzi parastish ke pesh e nazar the. Tehqeeqi o tadqeeq*

<sup>151</sup> Muqaddama Hayaat us Sahaba: V1 P20

*mazahb ka sabse badaa jurm tha, awaam to awaam, khawaas tak Quran e Paak ke ma'ane, mataalib aur ahadees ke ahkaam o irshadaat aur fiqa e deen se be-khabar the*".<sup>152</sup>

Aaj jis qadar Quran o Sunnat ka charcha hai, isi tarha ajami tasawwuf se Nabawi tazkiya o ehstaan ki taraf tawajjo mabzool hona bhi sab Hazrat Shah Waliullah رحمۃ اللہ علیہ aur aapke Khanwaada رحمۃ اللہ علیہ ki barkat hai. Shah Waliullah رحمۃ اللہ علیہ ke walid e mohtaram Shah Abdur Raheem aur chacha Shaikh Muhammad Raza dono ahle tareeqat mein the. Ma'asir tazkiro'n aur "Raudha al Qaiyyumiya" mein inka tazkirah mashaaekh e tasawwuf ke zimn mein hua hai, naa ke ulama ki saff mein.

Aisee surat mein Hazrat Shah Waliullah رحمۃ اللہ علیہ ki tasawwuf se ghair mamuli dilchaspi koi tajjub khaiz baat nahi. Shah Waliullah رحمۃ اللہ علیہ ko tasawwuf ki ehmiyat aur uski zaroorat ka bhi ehstaan tha aur isme shamil ajami ifkaar aur shiyyat ke baatil nazariyaat ki zaher naaki se bhi poori tarha agaah the. Chunache aapne ahed e zawaal ke tasawwuf ki, jo islami ehstaan o tazkiya ki bigdi hui shakal thi, islaah ki poori koshish farmai.

Baad ke daur mein Hazrat Hakeem ul Ummat Maulana Ashraf Ali Thanwi رحمۃ اللہ علیہ ne tasawwuf ke mutalliq tafseeli kutub likh kar Shah Waliullah رحمۃ اللہ علیہ ke kaam ko aagey badhaaya aur Shah Waliullah رحمۃ اللہ علیہ ke nuqta e nazar ki wazaahat o tarjumaani farmai aur yehi kaam har daur mein ulama ikram ko karna hoga.

Hazrat Shah Waliullah رحمۃ اللہ علیہ ne apne wasiyyat naama mein teesri wasiyyat ye farmai: *"Is zamana ke mashaaekh jo tarha tarha ki bidato'n mein muhtala hain, unse bait hargiz naa kare'n. Aise logo'n ki bait mamnoo hai. Is silsila mein awaam un naas ke ghuloo aqeedat ki parwa naa kare'n, naa in se waabista karamaat ke waaqea par yaqeen kare'n. Kyou'nke aksar awaam un naas mein ghuloo aqeedat mahez rasmi hota hai aur umoor e rasmiya ka haqeeqat mein koi etebaar nahi hota"*.<sup>153</sup>

Mufakkir e Islam Hazrat Maulana Abul Hasan Nadwi رحمۃ اللہ علیہ ne apni kitab "Tareekh Dawat o Azmiyat" mein Hazrat Shah Waliullah رحمۃ اللہ علیہ ki tehreek ka khulaasa 7 nukaat mein bayan farmaya hai, jisme sabse ahem ibtedaai 2 nukaat hain. Ek islaah e aqaad o dawat Quran aur doosra hadees o sunnat ki ashaa-at o tarweej.

Shah Waliullah رحمۃ اللہ علیہ aur unke khanwaade ki barkat se Quran o Sunnat, Seerat o Fiqh, Tazkiya o Ehstaan, Dawat o Jihad ke shobe zinda hue. Hazrat Syed Ahmad Shaheed رحمۃ اللہ علیہ ke ek safar e hajj mein lakho'n ne tauba ki aur hazaro'n musalman hue.

Hazrat Shah Ismail Shaheed رحمۃ اللہ علیہ ne shiyyat ke (jo poore mulk par haawi hogai thi, hatta ke aksar buzurgan e deen ki gaddiyo'n par birajmaan sajjada nasheen taqiyya ke parda mein shie'e zehniyat ke haamil the aur aaj bhi hain) maraakiz o qilo'n par jaarjaana hamle karke unhe'n difaai position par dhakel diya.

Ye waliullah tehreek o maktaba e fikr, Hazrat Shah Abdul Aziz Mohaddis Dahelwi رحمۃ اللہ علیہ ke nawase se Shah Muhammad Ishaq aur shagird e rasheed Maulana Rasheed Uddin Dahelwi رحمۃ اللہ علیہ ki darsgaah se hoti hui Maulana Mamlook Ali tak poh'nchi aur phir aapke sahebzaade yaqoob nanotwi aur shagird e rasheed Hazrat Gangohi o Hazrat Nanotwi رحمۃ اللہ علیہ waghaira ke zariye se phal phool kar ek tanaawar darakht ban gai.

Ye ek naqaabil e inkaar haqeeqat hai ke wali ilaahi maktab e fikr ke haqeeqi waaris aur alam-bardaar ulama e deoband the. Shah Waliullah se lekar Hazrat Shaikh ul Hind ke daur tak ummat apne ke zahan se kaam hua aur amali taur par poori ummat ki fikr ki gai. Phir fikr o jihad barre sagheer tak mehdood hogai aur barre sagheer ke 3 mulk hone ke baad apne apne ilaaqe tak, ab soorat e haal yaha'n tak poh'nch gai ke yaha'n London mein barre sagheer ke teeno mumaalik ke mashaaekh o ulama ki fikri hudood apne apne qabeele o qaum yaa zila tak simat chuki hain.

<sup>152</sup> Maqalaat e Sulaimani: P44

<sup>153</sup> Rood e Kausar: P580



Tasawwuf mein jab kabhi mashkhiyat, roohaniyat par ghalib aai, tasawwuf intehaai nuqsan dah ban gaya. Jis tarha Hazrat Mujaddid e Alif Saani رحمۃ اللہ علیہ ki tajdeedi tehreek mashkhiyat ke zahen se paeda shuda nazariya e qaumiyat ke saraab mein gum ho gai. Isi tarha ab Hazrat Shah Waliullah رحمۃ اللہ علیہ ki barpa karda tehreek (taaleem Quran, Sunnat aur Dawat) ulama ki ghaflat se phir mashkhiyat (shakhsiyat parasti ke ghuloo) mein gum hone jaa rahi hai. Aaj kal ulama ne shirk o bidat ka radd chod rakha hai, jiski wajah se ahle bidat ka phir ghalba ho gaya hai.

Aaj ke daur ka sabse badaa fita mashkhiyat yaane apne muqarrar hone ka garah hai, is mashqiyat ki wajah se ham ahle bidat ke mumaasil bante jaa rahe hain. England ke ek bade mashoor shaher mein 2 peer sahebaan ne apna apna ilaaqa taqseem kar rakha hai. Ek ka elaan doosre ki masjid mein nahi ho sakta, guzishta dino'n jab Hazrat Maulana Talha Sahab tashreef laae to dono ke yaha'n inka program tha. Ek jagah poho'nche to shayad thakaan ki wajah se araam ke liye chale gae. Doosre peer sahab saikdo'n musalliyo'n ke saath aadhi raat tak apni hi masjid mein intezaar farmate rahe, phir baate'n chalee'n ke falaah ne aane nahi diya.

Ye dono peer sahebaan jab namaz ke baad apne ghar tashreef le jaate hain to mutaddid log mashaiyat ke liye peeche chalte hain. Logo'n ne bataaya ke agar mureedo'n mein se kisi ko namaz mein der ho jaae to wo namaz tod kar peer sahab ki masaa'iyat ko zaroori samajhte hai. Tasawwuf ki manzil ka to pehla qadam hi apni nafs o anaaniyat ko todna hai.

Yaha'n darjan bhar qutub al aqtaab ka ye haal hai ke aalam e islam yaa barre sagheer ki koi bhi badi shakhsiyat aajaae, ye apne ghar intezaar karte hain aur khud jaakar milna apni kasar e shaan samajhte hain. Banda ne taqreeban 2 saal pehle Maulana Abdullah Patel Sahab ko arz kiya tha ke is mashqiyat ki khabar leekiye! Warna banda apne andaaz mein kuch kahega to sakhti ki shikaayat naa keekiye. Banda ke nazdeek is daur ka sabse badaa fitna yehi mashkhiyat hai.

Banda jab 1975 mein tableeghi markaz ke imam ke taur par yaha'n (London) poh'ncha to markaz par, masjid o Islamic center mein Ramzan ul Mubarak mein Hazrat Shaikh ul Hadees رحمۃ اللہ علیہ ke mamulaat ke unwaan se ek chart dekha. Inhi dino'n ilaaqa mein ek Pakistani dost ke jawab bacche ka hadsa ho gaya. Banda chand tableeghi ahbaab ke hamrah ta'aziyat ke liye unke yaha'n gaya, waha'n bohot se log jamaa the aur masjid ke khateeb sahab, jo barailwi maktab e fikr ke the, taqreer kar rahe the.

Shayad unki masjid mein bhi chart bheja gaya hoga, hame'n dekh kar unho'n ne kehna shuru kiya: *“ham namaz ke baad jehri zikar kare'n to bidat, unke shaikh ul hadees ke yaha'n rozaana asr ke baad zikar jehri hota hai wo sunnat. Ham khatam e khajagaan kare'n to bidat, unke shaikh ke yaha'n rozana zohar ke baad khatam khatam e khajagaan hota hai wo sunnat. Ham buzurgo'n ki qabro'n par jaae'n to bidat, unke shaikh Hazrat Gangohi رحمۃ اللہ علیہ ki qabar par 2 ghante muraqeba kare'n, wo sunnat. Ham kare'n to bidat, deobandi kare'n to sunnat! Chand dino'n ke baad hind o paak ke mutaddid akaabir ulama tashreef laae, unme hazrat Mufti Zain ul Abedeen رحمۃ اللہ علیہ bhi the. Banda ne akaabir se is guftagu ka tazkira kiya to taqreeban sab hi ne kaha: in khateeb sahab ne koi ghalat baat to nahi kahi”*.

Isi tarha Hazrat Shaikh ul Hadees ki yaha'n aamad e saani ke mauqe par khulafa ki taraf se mubsherat par mushtamil ek kitabcha chaapa gaya, jiska unwaan galeban “Mohabbate'n” tha. Is par salafi hazraat ke mahnaama Sirat e Mustaqeem (Birmingham) mein kai qisto'n mein sakht tabsara chapaa ke unke shaikh jab Africa, Re Union, England tashreef le jaate hain to Sarwar e Do Aalam رحمۃ اللہ علیہ, Khulafa e Rashedeen aur deegar akaabir Sahaba Ikram رحمۃ اللہ علیہم shaikh sahab ke isteqlal, intezaamat aur deegar khidmat ke liye poho'nchte hain.

In Deobandiyo'n ne Sarwar e Do Alam رحمۃ اللہ علیہ aur hazraat e Sahaba Ikram رحمۃ اللہ علیہم ko shaikh ka khadim banaa diya hai, waghaira waghaira. Is qism ki bohot si baato'n par jab kabhi banda ne Maulana Yusuf Matla ko toka to hamesha ek hi jawab hota: Ghalati hogai.

Maazi mein buzurgaan e deen apni qaanqaaho'n mein khamoshi se afraad saazi farmate the. Har maidan ke rijaat kaar talash karke unhe'n kaam mein lagaate the, unki sarparasti, wasaael se aanat aur himmat afzaai farmate the aur unse mukhtalif maidaano'n mein ijtemaai kaam lete the. Jaise dono hazraat Raipuri, tableeghi jamat, jamiat e ulama, majlis e ahraar, khatm e nabuwwat, jung e azaadi ke mujahedeen, siyaasi o khidmat e khalq ke maidaano'n mein kaam karne waale aur mukhtalif ilmi o tasneefi kaam karne waale hazraat, deoband, muzahera, nadwah, chote bade madaaris o makaatib ki sarparasti farmate. Isi tarha ye hazraat khaamoshi se millat ko manzabat o muttahid karte the. Awwal to safar bohut kam farmate, agar karte to umooman deen se door aur ghurbaat zada ilaqaon mein karte. Ab haal ye hai ke ek-ek shaikh ke kulafa, phir har khalifa ke darjano'n khulafa, ummat ko taqseem dar taqseem ke amal se guzar rahe hain.

Aaj alam e kufr alamgeeriyat ke daur mein poho'nch kar ek ek muslim qaum, taqaat, aur iraada ko mil kar aqwam e muttaha ke zer e saana baari baari tabaah kar raha hai. Idhar Allah Ta'ala se talluq aur roohaniyat ke daawedar ek doosre ko mureedo'n ki cheena chapti mein lage hue hain. Hamara maqsod mata'a e duniya aur dunyawī wajaahat ban gaya hai. In Allah waalo'n ke ziyada tar asfaar Gujrat aur duniya bhar mein phaila hue Gujrati Ahle Sarwat ki taraf hote hain. Khilafat ki rewadiyaa'n bhi ziyada tar unhi logo'n mein taqseem hoti hain. (Ek maulwi ko ek nahi, kai kai khilafate'n) bharat mein 20 crore musalman nazar e iltefaat se umooman mehroom rehte hain.

Guzishta saal Dubai ke chand dosto'n ne bataaya ke falaa'n hazrat apne aadha darjan beto'n o poto'n ke saath tashreef laae. Unki tashreef bareee ke baad dekha ke bohut so'n ke hadaaya<sup>154</sup> mezbani ke ghar padey the. Kyounke 6 ticket par hazrat sirf qeemti hadaaya hi saath le jaa sakey. Yaha'n London mein har khalifa ne apni zaruriyaat ke liye chand ahle sarwat ko chun rakha hai aur ye Allah waale umooman kisi crorepati ke yaha'n qiyaam farmate hain. Kisi ghareeb mureed ke yaha'n shaaz o nadir hi nuzool farmae'nge. Haqeeqi roohaniyat hamesha foqr o faaqa mein mast aur khush rehti hai aur mashkhiyat paeso'n ka khel ban jaati hai.

Sarwar e Do A'alam ﷺ ne har burai aur gunah ki jad duniya ki mohabbat ko aur ummat ke liye fitna, aurat aur maal ko qaraar diya. 1400 saala tareekh gawah hai, ahle deen mein hamesha fitna (fasaad o bigaad) maal ki jahat hi se aaya hai. Kisi qaum aur milaati ki tabaahi aur zawaal ki buniyad wajah hukumraano'n aur ulama ka bigaad hota hai. Agar in do (2) mein se ek bhi apna fareeza saheeh taur par adaa kar raha ho to fasaad o bigaad nifis reh jaata hai.

Aap ﷺ ye pesh goi farma chuke hain ke ummat aur uske mashaaekh o ulama (ahbaar o ruhbaan) Bani Israel ki qadam ba-qadam paerwee kare'nge. Quran e Paak mein Bani Israel ke ulama o mashaaekh ke halaat dekh le'n, kya ham unhi ke naqsh e qadam par nahi badh rahe hain? Aaj ka aksar maulwi maal batorne aur jamaa karne waali ayat adhoori padhte hain aur se shuru farmate hain, jabke ayat mein asal waeed o dhamki ulama o mashaaekh (ahbaar o ruhbaan) hi ki haraam khori ke mutalliq hai.

Aaj ghareeb aadmi AuliyaAllah se musafeha to dar-kinaar, ziyarat bhi ba-mushkil kar sakta hai. Mere ek Pakistani dost jo yaha'n bade sarkari ohde par faaez hain, kehne lage: *"Main Pakistan mein falaa'n falaa'n mashaaekh o buzurgo'n aur akabireen se milkar aaraha hu'n, sab hi ne mujh par badi shafqat ki aur khoob ikram farmaya"*. Banda ne arz kiya: *"Ab ek baar aur jaaiye, dehai libaas mein aur sabse arz keejiye, hazrat! Chote chote bacche hain, qarz ho gaya hai, bohut pareshan hu'n, dua ke liye hazir hua hu'n. Phir dekhiye! Kis tarha aapko dastarkhwan par saath bithaa kar ikram farmate hain"*.

Aaj ke peer sahebaan, mohtamim sahebaan, Tableeghi Jamat ke omara ko agar mota sa hadiya diya to dastarkhwan par dahini jaanib izz o wiqaar ke saath bithae'nge. Balke dast e Mubarak se luqma de'nge. Badd-qismati se ghareeb hain to door se ziyarat hi ko khush naseebi aur Jannat ka ticket samjhiye. Bhopal ke Hazrat Maulana Habeeb Rehan Nadwi (Shaikh ul Hadees, Tajul Masaajid) jab kabhi yaha'n tashreef laate, ek raat banda ke yaha'n

<sup>154</sup> T: Gifts (rehan)

guzaarte aur be-takallufi se baate'n hotee'n. Taqreeban 15 saal pehle ka waaqea hai, kehne lage: Aaj ke baaz maulwi aur peero'n se ziyada haraam-khor koi nahi. Is baar par banda ki maulana se jhadap ho gai.

Mujhe Allah moaaf kare, bohot sakht sust keh diya aur yaha'n tak keh diya: Ye ulama dushman maududiyat bol rahi hai. (aap Maulana Maududi Sahab ki tehreero'n se bhi mutassir the) waghaira waghaira. Idhar badd-qismati se in 15 saalo'n mein aise tajrube hue ke al amaan wal hafeez. 30-30 Lakh ki kothiyaa'n ban rahi hain. England mein ek shaher se doosre shaher tak kaali taksi se tashreef le jaate hain (jo itni mehngi hoti hai ke yaha'n waale bhi himmat nahi karte) unki jebo'n mein duniya bhar ke hawai jahaz ke open ticket padey rehte hain. Ghar ke naqshe, aish o ishrat hi nahi, ayyashi tak poho'nche hue hain. Gharz jis qadar khulafa ikram, aali shaan jaameaat aur ulama ikram ki tadaad badhti jaa rahi hai. Isi qadar hidaayat ghat-ti jaa rahi hai.

Ab yaha'n ham deobandiyo'n mein ek bidat ye shuru ho gai hai ke Allah waale apne madrase se tamaam farigh hone waalo'n ko khud hi bait farma lete hain ke hamari murghiyo'n ke ande ham hi khaae'n. Doosra koi kyou'n faaeda uthaae, is liye unke talaba poori ummat ke ulama o ahl ullah se kat kar sirf apne peer se martabat rehte hain. Koi aisa aalim e deen ya buzurg jo unke shaikh ko qutub ul aqtaab naa maanta ho, iske qareeb bhi nahi jaae'nge, jabke hamesha saheeh roohaniyat waalo'n ka tareeqa ye tha ke talaba ki zehni munaasebat o salaahiyyat ke etebaar se unhe'n ahlullah ke hawaale farmate.

Jaise Hazrat Raipuri ر.ه.ع. ne apne khadim e khaas Hazrat Maulana Abdul Mannan Dahelwi ر.ه.ع. ko Hazrat Shaikh ul Hadees ر.ه.ع. ke paas aur Hazrat Thanwi ر.ه.ع. ne apne paas mureed hone ke liye aane waale Maulana Abdul Majid Dariyabadi ko Hazrat Madani ر.ه.ع. ke paas bait ke liye bheja. Ab is zamane ke Allah waalo'n ki dekha dekhi, Tableeghi zimmedar bhi zor dene lage hain ke bhai, hamare kaam karne waalo'n ko to Hafiz Patel Sahab hi se bait karni chaahiye. Tab hi tableeghi kaam ka poora faaeda hoga. Ye saare karishme mashkhiyat ke hain jo sacchi roohaniyat se bohot door hai. Agar ye mashkhiyat isi tarha badhti rahi to andehsa hai ke Hazrat Shah Waliullah ر.ه.ع. se shuru hone waali Tauheed o Sunnat, Quran o Hadees ki ashaa-at ki dawat aur sacchi roohaniyat ka ye safar tarqqi e ma'akoos karke Shah Sahab se pehle waali jahaalat e oola par naa mantij ho jaae.

Aaj Deobandiyo'n ke yaha'n bhi apne buzurgo'n aur akabireen ka naam bech kar maal batorne ka silsila shuru ho chuka hai. Aaj maal batorne ka sabse sahal nuskha yehi ban chuka hai, lekin mera wijdaan ye kehta hai ke ab ye mashkhiyat yaa jaali roohaniyat kaamyaaab nahi ho sakegi, balke mu'n ki khaaegi.

Hamare akaabir ki 250 saala qurbaniya'n aur jaddo-jahad raagaa'n nahi jaaegi. Ab sirf Quran o Sunnat, Seerat e Nabawi ﷺ o Sahaba Ikram ر.ه.ع. ki baat chalegi, naa ke baad waali ajami ifkaar o amaal ki milaawat zada mashkhiyat, in sha Allah.

Is liye zaroorat hai ke ham deobandi is mashkhiyat o shakhsiyat parasti ke mohlik saraab se nikal kar apne asal buzurgo'n ki taraf laute'n. <sup>155</sup> وما ذلك على الله بعزيز

<sup>155</sup> Mahnaama Ash Shariya, Gujrawala (Aug 2011)

## 4. Ahle Hadees Ka Tarz e Istedlal o Tareekh e Ijtehaad Aur Ahnaaf Ka Khud-saakhta Usoolo'n Ki Buniyad Par Ahadees Ka Inkaar

By: Imam ul A'sr Maulana Muhammad Ibrahim Mir Sialkoti رَحْمَةُ اللهِ عَلَيْهِ

Guzishta safhaat mein qaraeen ikram, ahnaaf ke hadees e rasool ﷺ se inheraaf o eraaz aur gurez o inkaar ki tafseel mulaheza farma chuke hain. Husn e ittefaq se guzishta mazameen ki tarteef ke baad Maulana Ibrahim Mir Sialkoti رَحْمَةُ اللهِ عَلَيْهِ ki Tareekh Ahle Hadees mein zail ka nihayat mudallal mazmoon nazar se guzra to khayal aaya ke ye bhi hamare mazameen mein Maa Sabaq hi ka tamatto aur uska muwaiyad hai. Is liye isko bhi shamil kar dena ba-ghaayat mufeed aur nihayat munaasib hai. Bana-baree'n mufassil hone ke bawajood isko bhi is kitab ka hissa banaa diya gaya hai.

Hazrat Mir Sialkoti رَحْمَةُ اللهِ عَلَيْهِ ki shakhsiyat aur mazmoon to is baat ke mutaqaazi the ke isko awwal number par darj kiya jaata hai, lekin isse asal kitab ki tarteef badal jaati jo shayad mauzoo ki munaasebat ke etebar se mufeed naa rehta. Is liye farq e maraatib ko malhoon naa rakhne ki gustakhi gawaara karli gai hai. Ummeed hai ahbaab e jamat aur buzurgan e ikram hamare is rawaiyye ko kisi aur mafhoom par mahmool naa farmae'nge.

والعذر عند كرام الناس مقبول

(Hafiz Salahuddin Yusuf)

Mohaddiseen (Ahle Hadees) nusoos e sharaiya ki hifaazat ke alaawa unke saheeh mahmal ke samajhne aur sirf nusoos hi ko usool qaraar de kar unse masaael isteabaat karne mein kaha'n tak kaamyab hue? Munaasib hai ke Ahle Hadees ke is khaas tarz e istedlal aur tareeq e ijtehaad ko bhi bayan kar de'n. Jiski wajah se wo Aap ﷺ ki saheeh muraad se zarra bhar bhi nahi baheke.

Isse is baat par bhi raushni padegi ke amal bil-hadees mein Ahle Hadees ke siwaa doosre firqo'n ne kisi aise amr ki bhi ristawa A'alal A'arshiyat zaroori jaani jo unke khayal mein amal bil-hadees ke liye ba-manzila shart tha aur aakhir kaar wo amal bil hadees ke saamne ek aadh aur aut hogaya. Jisse unke dilo'n par sunnat ki mohabbat o shauq ke jawah noori, jo darmiyaani hijabaat ke uth jaane ki soorat mein padh sakta tha, naa padh saka.

Nez ye amr waazeh ho jaaega ke bawajood iske ke Ahle Hadees bhi ayaat o ahadees se istembaat o istehqraaj karte hain, phir bhi inka naam Ahle Hadees hi hai aur Ahlur Raae nahi hai aur bawajood iske ke doosre bhi hadees e nabawi ko ek asal aur ma-khaz qaraar dete hain, lekin inko Ahle Hadees nahi kehte, balke kisi ko to Ahle Hawaa aur kisi ko Ahlur Raae kehte hain.

Ba-fazle khuda ye fasl amal bil hadees mein Ahle Hadees ki khusoosiyat ke waazeh karne mein aur doosre logo'n ko Ahle Hadees ki taraf maael karne mein ajab mausar saabit hogi. والاستعداد والسعادة شرط للاستفادة

Mohaddiseen ke istembaat mein ek khaas kamaal hai jo kisi doosre ko naseeb nahi hua ke ye paak nufoos daae'n baae'n jhaa'nke baghair aur az khud qiyaasi usool waza'a karne ke siwaa baraah e raast sunnat e mutahhera se aise sahal aur saaf tareeq se istembaat karte hain ke ba-mazaaq e tabiyat ke jo kisi khaarji asar se dabi naa ho. Sukoon o tasalli hokar saaf nazar aane lag jaata hai ke yaha'n Shaare'e ﷺ ne is amr ko zaroor malhoon rakha hai aur ye baat aapke paak kalimaat ki jameiyat aur wahee indAllah hone ki daleel hai.

Warna kisi kalaam ko qiyaasi usool ke saa'nche mein dhal kar kisi mas-ale ka istekhraaj kar lena koi badi baat nahi hai. Lekin isme itna taraddud zaroor baaqi reh jaata hai ke Allah jaane ye ijtehaad Shaare'e ﷺ ko amr tashree'e mein manzoor bhi thaa yaa nahi?

Mohaddiseen ko Aap ﷺ ki saheeh muraad samajhne ka ye malka Aap ﷺ ki hadees ki mohabbat aur shab o roz isi ke shughal o tughal se naseeb hua aur qaaeda hai ke ghalba e mohabbat ki wajah se muhibb par mehboob ka rang

aajaata hai aur mehboob ke kalaam ko aur uske irshadaat o rumoos ko jaisa ke iska muhibb samajhta hai koi doosra nahi samajh sakta.

### *Miyaa'n Aashiq o Ma'ashooq Ramzeest Karaaman Katebeen Raaham Khabar Neest*

Mohaddiseen ne Aap ﷺ ke khitabaat ke samajhne mein sirf unhi qawaaid e ilmiya o sharaiya ki ristawa A'alal A'arshzyat zaroori jaani jo faham o khitab ke liye baaz aqali aur baaz urfi hote hain aur sab se oopar ye ke jis kisi khaas fun mein khaas istelaahi ma'ane ke waqt in alfaaz ke lughawi o urfi ma'ane tark kar diye jaate hain, isi tarha agar kisi lafz ke mafhoom mein shariyat e mutahhera ne kuch tausee yaa taqaiyyud kardi hai to mohaddiseen is lafz ke ma'ane o mafhoom mein sharai tasarruf ka lehaaz zaroori jaante hain aur uske muqable mein haqeeqat lughawi aur istemaal e urfi par bas nahi karte. Masalan saum o salaah aur hajj o zakat ke lughat mein unke ma'ane a'alaah tarteeb ye hain: Bandish, Dua, Qasd aur Pakeezgi.

Lekin shariyat mein unse ek khaas haiyyat o waqt ki bandish yaane Roza aur ek khaas haiyat o adaab ki dua o ibaadat, yaane namaz. Aur ek khaas muqam ka qasd, yaane baitullah shareef ka. Aur ek khaas qism ki pakeezgi mutalliq maal ke, yaane sadqa e mafrooza muraad hai. Agarche sharai aur lughawi o urfi ma'ane hain, munaasibat baaqi rehti hai. Lekin unki hudood mein farq aajaata hai. Isi tarha lughat mein "Ruku" ke ma'ane hain jhukna, aur shariyat mein ek khaas haiyyat o haalat mein jhukne ko ruku kehte hain.

Chunache Qamoos mein hai:

*Namaz mein Ruku iska naam hai ke Qauma qiraa-at (qiyaam) ke baad sarko itna jhukaae ke dono hatheliya'n dono ghutno'n par ho'n aur pusht mutmaeen (hamwaar) ho.*<sup>156</sup>

والركوع في الصلوة أن يخفض رأسه بعد قومة القراءة حتى تنال راحته  
ركبتيه أو حتى يطمئن ظهره.

Isi tarha lughat mein sajda ke ma'ane jhukne, aajezi karne ke bhi hain aur khade hone ke bhi hain.

Chunache Qamoos mein hai:

*Yaane sajda ke ma'ane giraa aur khada hua.*

سجد: خضع وانتصب، ضد.

Dono hain aur ye lafz zawaat al Azdaad mein se hai, jinke ma'ane aapas mein ek doosre ki zid hote hain.

Lekin shariyat mein sajda isey kehte hain ke dono hath aur dono ghutne aur dono pao'n ki ungliyo'n ke sirey zameen ke saath lage ho'n aur peshani ma'a naak zameen par lagee ho. Taa-ke pet ke bal let kar yaa kisi aur tarha e peshani zameen par rakhne se farq ho jaae.

To ab jis jagah shariyat mein sajde aur ruku ka hukum hoga, waha'n Ahle Hadees ke nazdeek unke lughawi ma'ane par bas nahi hogi, balke agar sharai mafhoom ke roo se adaa kiye jaae'nge to sajda o ruku kehlaae'nge warna nahi. Aur zahir hai ke ruku mein ghutno'n par hath rakhne aur pusht ko hamwar karne ki qaed aur jusood mein dono hath aur dono ghutne aur dono pao'n zameen se lage rehne ki qaed unke mafhoom lughawi par zaaed amr hai. Ye isi liye hai ke khitabaat e sharaiya mein mafhoom e sharai ka lehaz zaroori hota hai aur sirf mafhoom lughawi par bas nahi hoti.

Tafseer e Itqaan mein iski aur misaale'n bhi likhi hain.

Hadees mein isi namaz ko shumarmein nahi rakha, jisme ruku o sujood mein aur in dono se uthne ki haalat mein peeth seedhi naa ki jaae.

<sup>156</sup> Al Qamoos al Muheet by Ferozabadi: V2 P971

Chunache Aap ﷺ ne farmaya:

*Wo namaz kifayat nahi karti jisme aadmi apni pusht ruku o sujood mein durust naa kare.*<sup>157</sup>

لا تجزئ صلاة لا يقيم الرجل فيها صلبه في ركوعه وسجوده.

Nez ye ke Bukhari waghaira mein jo mazkoor hai ke ek shakhs ruku sujood waghaira, arkaan e namaz durust taur par adaa nahi karta tha aur Aap ﷺ isko baar baar farmate the:

Namaz phir lautaakar padh, kyou'nke toone namaz nahi padhi.

إرجع فصل فإنك لم تصل.

”. To iski bhi yehi wajah thi ke iski namaz mein ye arkaan haiyat sharai se adaa naa hote the. Warna haqeeqat lughawi to waha'n bhi maujood thi.

**Hanafi Qaaeda: Al Khaas Laa Yahtamal Al Bayaan** الخاص لا يحتمل البيان

Lekin iske muqable mein hazraat e hanafiyya ka mazhab bilkul judaa hai. Wo pehle ek qaaeda banaate hain aur uske mutabiq Quran ka mafhoom muqarrar karte hain, phir is qaaede par juziyaat e masaael ko mutfara'a karte hain. Wo juziyaat Aap ﷺ ke bayan aur tareeqa e amal ke muafiq ho'n yaa naaho'n isse gharz nahi. Adm e muafaqat ki soorat mein is riwayat ke qubool karne mein chand ek uzar banaa rakhe hain. Inme se koi pesh kar diya jaata hai, chunache ham in qawaaed o uzaraat ko misaalo'n se samjhaate hain.

**Pehli Misaal: Mas-ala Ta'adeel e Arkaan:**

Hazraat e ahnaaf ke nazdeek namaz mein ruku o sujood farz to hain, lekin sirf unki lughawi hadd tak. Itmenan o etedaal az-rooe lughat unki maahiyat mein dakhil nahi hain to ye farz bhi nahi hain. Lehaza agar koi shakhs baghair itmenan o etedaal ke ruku o sujood kare to iski namaz faasid o baatil nahi hogi. Balke naaqis hogi, jiski talaafi sajda e sahoon ho sakti hai. Is amr ki daleel koi ayat yaa hadees (qauli o fe'li) nahi hai. Balke ek qaaeda hai, jo unho'n ne khud banaaya ke jo lafz mafhoom al ma'ane ho is ke liye kisi zaaed bayan ki zaroorat nahi.

Chunache “Manaar” Matan Noor ul Anwaar mein hai:

*Jo lafz khaas ho, wo kisi bayan ka mohtaaj nahi, kyou'nke wo khud waazeh hai.*<sup>158</sup>

الخاص لا يحتمل البيان لكونه بيانا.

Aur phir is par ye mas-ala tafre'e kiya hai:

*Aye Shaikh Abdul Qaadir! Meri madad kejiye.*

فلا يجوز إلحاق التعديل بأمر الركوع والسجود على سبيل الفرض.

*Pas ruku aur sujood ke hukum ke saath ta'adeel (arkaan) ko bhi farziyyat ke taur par mulhiq karna jaaez nahi*.”<sup>159</sup>

Is matan ki sharah mein Saheb Noor ul Anwaar farmate hain:

*Iska bayan is tarha hai ke (imam) Shafai kehte hain ke ruku o sujood mein ta'adeel arkaan farz hai. Is E'eraabi waali hadees ki roo se jisne namaz halki karke padhi thi to Aap ﷺ ne isey farmaya tha ke uth aur namaz phir padh. Kyou'nke toone namaz adaa nahi ki, Aap ﷺ ne isko 3 dafa isi tarha farmaya tha. Aur ham (hanafi) kehte hain ke Allah Ta'ala ka amr اور رکوعا khaas hai, jo maloom ma'ane ke liye waza kiya*

بيانه أن الشافعي يقول: تعديل الأركان في الركوع والسجود فرض، لحديث أعرابي خفف في الصلاة، فقال له عليه صلاة وسلام قم فصل فإنك لم تصل، هكذا قاله ثلاثاً، ونحن نقول: إن قوله تعالى (و) اركعوا واسجدوا خاص وضع لمعنى معلوم لأن الركوع هو الانحناء عن القيام والسجود هو وضع الجبهة على الأرض.

<sup>157</sup> Daraqutni

<sup>158</sup> Manar Matan Noor ul Anwaar: P15

<sup>159</sup> Manar Matan Noor ul Anwaar: P15

*gaya hai. Kyou'nke ruku qiyaam se tedha hone ko aur sujood peshani zameen par rakhne ko kehte hain.*

*Aur (lafz) khaas mohtamil bayan nahi hota, jo kaha jaae ke nass (aayat) mutlaq hai aur hadees mazkoor iske bayan ke liye hai (agar aisa kiya jaae) to siwaae naskh (hukum e quran) ke aur kya hoga. Aur ye baat (nashq al Kitab bil Sunnah) khabar e wahed se jaaez nahi. Aur ye baat (nashq al Kitab bil Sunnah) khabar e wahed se jaaez nahi, pas munaasib hai ke Quran o Sunnat mein se har ek ke martabe ki rlstawa A'alal A'arshzyat rakhi jaae. Pas jo Quran se saabit hua wo farz hai. Kyou'nke Quran qatai hai aur jo kuch sunnat se saabit hua wo wajib hai, kyou'nke sunnat Zinni hai”.*

والخاص لا يحتمل البيان حتى يقال: إن الحديث لحق ببيان للنص المطلق فلا يكون إلا نسخاً، وهو لا يجوز بخبر الواحد فينبغي أن تراعى منزلة كل من الكتاب والسنة فما ثبت بالكتاب يكون فرضاً لأنه قطعي، وما ثبت بالسنة يكون واجباً لأنه ظني.

Ye ibaat hamare maqsood ke isbaat mein aisee ayaa'n hai ke mohtaaj e bayan nahi. Musannif marhoom ne Hazrat Imam Shafai رحمته الله ka mazhab naqal kiya ke wo ta'adeel e arkaan ko bhi farz jaante hain aur unki daleel wohi hadees masaaee<sup>160</sup> bayan ki. Phir apna mazhab zikar kiya ke ham ta'adeel e arkaan ko farz nahi, balke wajib jaante hain aur daleel mein koi aayat nahi, hadees nahi. Balke apna ek qaaeda bayan kiya ke choo'nke Allah Ta'ala ka hukum اسجدوا aur اركعوا maaloom ul ma'ane hai aur jo lafz maaloom al ma'ane ho wo mohtamil e bayan nahi hota. Is liye amr e khudawandi mafhoom e lughawi ki hadd to mehdood rahega aur Aap ﷺ ne jo kuch faramaya wo uske darje ka, yaane farz nahi hoga. Balke isse kam rutbe ka yaane wajib hoga.

Aur hadees ke muqable mein ye uzar kar diya ke awwal to ayat mutlaq nahi hai ke uske bayaan ki zaroorat ho. Deegar ye ke ye hadees khabar e wahed hai, jo zinni us suboot hai aur isse Quran ka hukum mansookh nahi ho sakta. Goya iske ye ma'ane hain ke ruku o sujood ke mutalliq jo kuch Aap ﷺ ne ba-haisiyat e shaare'e o ameen wahee hone ke farmaya, wo amr e khudawandi ka bayan nahi hai.

Isse saaf zahir hai ke Imam Shafai رحمته الله aur unke muafiq deegar mohaddiseen hadees e masai aur deegar ahadees ke naqshe ko zer e nazar rakh kar aur Aap ﷺ ke baar baar “Toone Namaz Nahi Padhi” farmane ko malhooz rakh kar kehte hain ke, choo'nke Aap ﷺ ne us shakhs ko baar baar farmaya: “toone namaz nahi padhi” to iske yehi ma'ane hain ke wo namaz jiska hukum Allah Ta'ala ne meri ma'arefat farmaya adaa nahi hui. Is liye tum phir padho aur mere hidayat karda tareeq ke mutabiq padho, taa-ke saheeh taur par adaa ho aur shumaar mein aasake. Agar in umoor ki rlstawa A'alal A'arshzyat jo wo tark karta tha, shara'an farz naa hoti, farz se kam darja ki yaane wajib hoti to Aap ﷺ isey baar baar padhne ka hukum naa karte, balke jabr e nuqsan aur uske tadraak ki soorat, yaane sajda e sahu ka hukum farmate. Jaisa ke Hazraat e Hanafiyya ka mazhab hai.

Naa to ye tha ke wo shakhs ruku, sujood tark kar deta tha aur naa ye tha ke unke lughawi ma'ane ki hadd (anhanaa aur peshaani zameen par rakhna) ko poora naa karta tha. Balke ye tha to ye tha ke wo ta'adeel e arkaan nahi karta tha, isi liye Aap ﷺ ne isey har aise rukn ki nisbat farmaya:

1. حتى تطمئن راکعاً
2. حتى تطمئن قاءماً
3. حتى تطمئن ساجداً
4. حتى تطمئن جالساً<sup>161</sup>

<sup>160</sup> Yaane aise shakhs ke zikar waali hadees jisne aise bure tareeq se namaz padhi thi ke Aap ﷺ ne isey namaz lautaane ko farmaya

tha. Jiska zikar Bukhari ke hawaale se oopar guzar chuka hai [Mir Sialkoti رحمته الله  
<sup>161</sup> Bukhari

Lehaza ta'adeel e arkaan ka hukum waisa hi farz hai, jaisa khud ruku aur sujood aur qauma aur jalsa ka. Yaa you'n kahiye ke Allah Ta'ala ne namaz mein jis ruku o sajde ka hukum kiya hai, uski amali soorat ye hai ke ta'adeel o itmenaan se kiya jaae. Lekin hazraat e ahnaaf is hadees ko ma'a iski jumla khususiyaat ke khatir mein naa laakar apne qaaeda الخاص لا يحتمل البيان se ek til baraabar bhi nahi hat sakey aur muraad e khuda aur muraad e rasool mein farq jaana.

Halaa'nke Aap ﷺ mubeen o shaareh e Quran hain, jiske ma'ane hain ke khuda wand e ta'ala ne apne kalaam e paak mein apne bando'n se jo kuch farmaya unse chaaha ke wo aisa kare'n, Aap ﷺ is muraad e khudawandi ke bayan karne waale hain. Chaahe aap apni zubaan e Mubarak se farmawe'n aur chaahe apne tareeq e amal se batla aur samjha de'n.

Chunache Allah Ta'ala ne farmaya:

Aur Hamne Aap Par Ye Zikar (quran) Nazil Kiya, Taa-ke  
Aap Logo'n Ke Saamne Bayan Kare'n.<sup>162</sup>

وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ.

Jab Aap ﷺ ka mansab tibbiyeen e quran hai to Allah Ta'ala aur Rasool Allah ﷺ ke farmuda mein farq karna kaise jaaez hua? يا الله العجب

Us waqt hamara maqsad sirf ye hai ke mohaddiseen jo kuch kehte hain, nusoos e Quraniya aur Asaar e Nabawiyya ki mataabea'at mein kehte hain. Pehlw qawaaed banaa kar phir nusoos ko unke peeche nahi lagaate, lekin doosri taraf pehle qawaaed banaae jaate hain aur phir nusoos ko unke saa'nche mein dhaala jaata hai aur juziyaat ko inpar mutfara'a kiya jaata hai. Taa-ke in usool o qawaaed aur in juziyaat ka silsila o rabt munqata naa ho jaae. Asaar e nabawiyya ki rlstawa A'alal A'arshzyat rahe yaa naa rahe. وهل هذا إلا عكس الموضوع؟

Hamne mohaddiseen e ikram aur hazraat e ahnaaf ke tareeq e ijtehaad aur tarz e istedlal mein jo ye farq bataya hai. Hazrat Shah Waliullah رَحْمَةُ اللهِ عَلَيْكَ iski nisbat farmate hain:<sup>163</sup>

Isi tarha Hazrat shah Sahab رَحْمَةُ اللهِ عَلَيْكَ Hujjatullahil Baaleghah mein Ahlur Raae ke misdaaq ki nisbat farmate hain:

Balke Ahlur Raae se wo qaum muraad hai jo in masaale ke baad jo musulmano mein bilaa ittefaaq yaa unme aksar ke nazdeek musallam hain, mutaqaddemeen mein se kisi shakhs ke (muqarrar karda) usool par takhreej masaael ki taraf mutawajje hue aur inka kaam ahadees o asaak ki padtaal ke baghair ziyaada tar nazeer ko nazeer par qiyaas karna aur usool mein se kisi qaaede ki taraf lautaana hi raha".<sup>164</sup>

بل المراد من أهل الرأي قوم توجهوا بعد المسائل المجمع عليها بين المسلمين أو بين جمهورهم إلى التخيير على أصل رجل من المتقدمين فكان أكثر أمرهم حمل النظر على النظر والرد إلى أصل من الأصول دون تتبع الأحاديث والآثار.

Hazrat Shah Shab رَحْمَةُ اللهِ عَلَيْكَ se peshtar Allama Shaheristaani, jo Imam Abu Hanifa رَحْمَةُ اللهِ عَلَيْكَ ke bade haami hain: Al Milal wan Nehal mein hazraat e ahnaaf ke Ahlur Raae se mulaqqab hone ki wajah mein farmate hain:

Inka naam ashaab ur raae is liye hua ke unki tawajjo kisi qiyaasi wajah aur ahkaam mein se kisi ijtehaadi ma'ane ko haasil karne aur phir in par hawaadis ko qiyaas karne ki taraf hai aur kabhi to ye bhi karte hain ke qiyaas jalee ko ahadees e ahaad par muqaddma kar dete hain, halaa'nke khud Imam Abu Hanifa رَحْمَةُ اللهِ عَلَيْكَ ka qaul hai ke hamara ye ilm (fiqa) raae hai aur ye wo behtar

وإنما سموا أصحاب الرأي لأن عنايتهم بتحصيل وجه من القياس والمعنى المستنبط من الأحكام وبناء الحوادث عليها، وربما يقدمون القياس الجلي على آحاد الأخبار، وقد قال أبو حنيفة رحمه الله: علمنا هذا رأي، وهو أحسن ما قدرنا عليه، فمن قدر على غير ذلك فله ما رأى ولنا ما رأيناه.

<sup>162</sup> Surah Nahal: 44

<sup>163</sup> T: Unfortunately it was in Persian and without translation. So I did not include it in this transliteration.

<sup>164</sup> Hujjatullahil Baalegha: FasI Baab Hikayat Haal an Naas: V1 P160 (Egyptian Print)



*se behtar (soorat) hai jis par ham qaadir ho sakey. Aur jo iske siwaa par qaadir ho sakey uske liye wohi jaaez hai jo isne samjha aur hamare liye wo jo hamne samjha.*<sup>165</sup>

In hawalajaat ko malhooz rakh kar ek nazar Bukhari par rakhe'n aur doosri Husaami, Noor ul Anwaar aur Usool Bazoodi par aur dekhe'n ke in dono giroho'n ke tarz e istedlal aur tareeq e istebsaat mein kitna farq hai. Kisne istebsaat ke waqt Kitab o Sunnat ko peshwa banaaya hai aur kiske tareeq e ijtehaad se ye laazim aata hai ke agar bil-farz juziyaat e hadeesiya yaa nusoos e nabawiyya maujood naa bhi hotee'n to bhi unko istekhraaj e masaael mein koi mushkil pesh nahi aaskati thi, yaane nusoos e nabaiyya ﷺ ki ria'ayat o hifaazat unke nazdeek zaroori nahi, isi liye unke ashaab e takhribaati mein se aksar buzurg aise bhi guzre hain jo ilm e hadees mein mahaarat naa rakhte the.<sup>166</sup>

## Imam Bukhari رحمہ اللہ Aur Saheeh Bukhari Ki Tasneef:

Saheeh Bukhari jo sehat e riwayaat ke alaawa juziyaat ki kasrat aur baraah e raast sunnat e mutahhera aur ahadees e motabara se istebaat karne aur sehat o sahoolat istekhraaj o diqqat e ijtehaad mein jumla kutub maulafa par fauqiyat rakhti hai. Hazrat Shah Sahab iski khususiyaat mein farmate hain ke Ahle Hadees ne pehle pahel jo ilm e hadees ki tadween shuru ki to isey 4 funoon mein mudawwan kiya. Sunan mein jin ko fiqa bhi kehte hain, misl Muwatta Imam Malik aur Jaame Sufiyan ke aur fun e tafseer mein misl Kitab Ibne Juraij ke, aur fun e seerat mein misl Muhammad bin Ishag ki kitab ke, aur fun e Zuhd o Riqaaq mein kitab Ibne Mubaarak ke.

Pas Imam Bukhari رحمه الله ne chaaha ke in har 4 funoon ko ek hi kitaab mein jamaa kar de'n. Phir ye ke sirf wohi hadeese'n likhee'n jinki baabat Imam Bukhari ke waqt aur isse qable ke ulamae (hadees) ne sehat ka hukum lagaaya tha. Nez sirf marfoo aur musnad ahadees likhee'n aur jo kuch isme jins asaar (mauqoofa) waghaira se hai. Wo taba-a'an hai naa isaalatan. Aur isi liye (Imam e MamdooH ne) apni (is kitab) ka naam "*Al Jaame As Saheeh al Musnad*" rakha. Yaane sab funoon ko jamaa karne waali saheeh aur marfoo riwayat'o'n ke bayan karne waali kitab.

Iske baad farmate hain:

Nez Imam Bukhari ne ye chaaha ke apna saara zor Rasool Allah ﷺ ki hadees se istembaat karne mein lagaa de'n aur har hadees se nihayat kasrat se ahkaam mustambat kare'n. Aur ye aisee baat hai ke Imam Bukhari se pehle kisi aur ne nahi ki, lekin Imam e Mamduh ne ye munaasib jaana ke in ahadees ko mukhtalif abwab (ke zail mein) mutafarriq taur par zikar kare'n aur istembaat ke nukaat aur rumooz e taraajim e abwaab mein rakhe'n (taa-ke har ek hadees se bohot se masaael mustambat hone ke alag alag unwaan qaaem ho jaae'n).<sup>167</sup>

وأراد أيضاً أن يفرغ جهده في الاستنباط من حديث رسول الله صلى الله عليه وسلم، ويستنبط من كل حديث مسائل كثيرة جداً، وهذا أمر لم يسبقه أحد إلى غيره، أنه استحسن أن يفرق الأحاديث في الأبواب، ويودع في تراجم الأبواب سر الاستنباط.

ولله درّ هذا الإمام الهمام مآدق فهمه!

<sup>165</sup> Sharistaani A'ala Haamish Kitab al Fasal: V2 P46

166 Is liye Hujjatullahil Baalegha ke baab: Al Farq Bain Ahlul Hadees  
o Ashaab ur Raee mein se aakhri روذلك أنه لم يكن عندهم من الأحاديث  
akheer baab tak padhna chaahiye. Nez Maulwi Abdul Hai  
Lukhnawi رحمه الله ne bhi "Umdurat Raaya" mein iska eteriaaf kiya hai.  
Chunache likhte hain: الفقهاء من ليس لهم حظ الاضبط المسائل الفقهية  
V1 P13. Nez Shah Abdul Aziz رحمه الله في الروايات الحديثية:

fataawa mein Mujaahideen fil-Mazhab ki ilmi qaabiliyato'n ke mutalliq yehi farq bataaya hai. اللهم اغفر لكاتبه ولمن سعى فيه ولوالديهم أجمعين. آمين

- Mir Sadiq Sialkoti

167 Sharah Tarjaaim Abwab Bukhari by Shah Waliullah Mohaddis  
رحمۃ اللہ علیہ P2-3

## Doosri Misaal: Aap ﷺ Ka Tareeqa e Bayan Aur Tarz e Amal:

Mohaddiseen qawaaed e zaban e arab aur Aap ﷺ ke bayan o tareeqa e amal ke alaawa Aap ﷺ ke tareeqa e sukhan, tarz e bayan aur tareeqa e amal ka lehaz bhi zaroori jaante hain. Kyou'nke mutakallim ki muraad ke saheeh taur par samajhne ke liye zaroori hai ke iski roz marrah ki aadat, guftagu, balke sunnat e فطلى fe'li aur tareeqa e amal ka bhi lehaz rakha jaae. Masalan kisi amr ke laazim aur zaroori hone ke liye Aap ﷺ ke kalaam e paam mein kahee'n to ye paaya gaya hai ke Aap ﷺ ne farmaya ke falaa'n kaam baghair falaa'n kaam ke nahi hai.

Masalan Aap ﷺ ne farmaya:

*Us shakhs ki namaz nahi hoti jo (is me) Surah Fateha nahi padhta.*<sup>168</sup>

لا صلوة لمن لم يقرأ بفاتحة الكتاب.

Is mein Surah Fateha ki haisiyat mein aisee qaraar di hai ke uske baghair namaz hoti hi nahi.<sup>169</sup>

Aur kahee'n is tarha paaya gaya hai ke Aap ﷺ ne farmaya:

*Wo namaz kifaayat nahi karti jisme aadmi ruku aur sujood mein apni pusht seedhi naa kare.*<sup>170</sup>

لا تجزئ صلوة لا يقيم الرجل فيها صلبه في ركوعه وسجوده.

Isme ruku o sujood ke alaawa unme itmenan aur etedaal ko aisa zaroori gardaana ke baghair unke aadmi namaz se ohda baraa hi shumar nahi hota.

Aur kabhi you'n paaya gaya ke Aap ﷺ ne farmaya:

*Jis shakhs ne imaan aur niyyat e sawab se Ramzan mein qiyaam kiya (namaz e taraweeh padhi) iske sabeqa gunah sab bakhshae gae.*<sup>171</sup>

من قام رمضان إيماناً واحتساباً غفر له ما تقدم من ذنبه.

Isme namaz ko qiyaam se ta'abeer kiya hai, jisse maloom hota hai ke haalat e qiyaam, namaz mein ek aisa amr hai, jis par namaz ka naam hai to ye ek zaroori rukn hai aur kisi jagah is tarha farmaya:

*Namaz mein Allahu Akbar keh kar daakhil ho'n aur Salam se kharij ho'n.*<sup>172</sup>

تحريمها التكبير و تحليلها التسليم.

Isme takbeer e tehreema namaz mein dakhil hone ke liye aur salaam yaane "Assalamu A'alaikum wa Rahmatullah" kehna namaz se farigh hone ke liye zaroori hain.

In umoor mazkoora baala yaane qira-at Surah Fateha, itmenan o etedaal, qiyaam, takbeer e tehreema aur salam ke mutalliq ye to aapke aqwaal hain, jo mukhtalif unwaano'n se bayan kiye gae hain aur idhar aapke af-aal mein aisa kabhi nahi paya gaya ke in umoor se koi amr bhi aapne ikhteyar o amadan tark kiya ho. Lehaza mohaddiseen ke nazdeek ye sab umoor namaz ke arkaan hain aur uski sharai maahiyat mein dakhil hain ke unme se koi bhi tark kar diya jaae to namaz saheeh nahi hogi. Lekin fuqaha e hanafiyya ke nazdeek unme se qiraa-at Surah Fateha aur ta'adeel e arkaan aur khatima par salam farz hain. Halaa'nke in sab umoor mein Aap ﷺ ke awaal o af-aal ek hi haisiyat se paae gae hain. Pas unme se baaz ko farz aur baaz ko wajib aur baaz ko sunnat qaraar de kar farq karna

<sup>168</sup> Bukhari

<sup>169</sup> Mussafa: V1 P20 T: Sentence in Persian language was mentioned from Mussafa book

<sup>170</sup> Daraqutni

<sup>171</sup> Mishkat

<sup>172</sup> Tirmizi

durust nahi.<sup>173</sup> Aur apne usoole mustakhraja aur qawaaed e muqarrarah ki binaa par ahadees e Rasool ﷺ mein ichha-pechiyaan nikaalna muttabe-een e sunnat ki alaamat nahi hai.<sup>174</sup>

### Teesri Misaal:

Ye hai ke Usool e Shaashi mein hai:

Yaane is tarha Allah Ta'ala ka qaul حتى تتكح زوجا غيره (sif) aurat ke ejaab se nikah ke munaqqid hojaane mein khaas hai. Pas is par amal karna is riwayat ke roo se jo Nabi ﷺ se marwi hai ke “Jo aurat wali ki ijaazat ke baghair apna nikah karegi to iska nikah baatil hoga, baatil hoga, baatil hoga”. tark nahi kiya jaaega.<sup>175</sup>

وكذلك قوله تعالى حَتَّى تَتَكَّحَ زَوْجًا غَيْرَهُ خاص في وجود النكاح من المرأة فلا يترك العمل به بما روى عن النبي صلى الله عليه وسلم أنه قال: أيما امرأة نكحت نفسها بغير إذن وليها فنكاحها باطل باطل باطل.

Ye ibaat apna matlab bayan karne mein saaf hai ke jab Quran Shareef se samjha jaata hai ke sif aurat ke ejaab se nikah munaqqid ho sakta hai to agarche hadees mein aise nikah ko ba-taakeed shadeed baatil kaha gaya hai. Phir bhi uski parwah nahi ki jaaegi. Kyou'nke lafz تتكح muannas ka sega hai aur isme فعل fe'l e nikah ki nisbat aurat ki taraf ki gai hai. Is liye baalegha aurat apna nikah khud ba-khud baghair wali ki ijaazat ke bhi kar sakti hai aur hadees mein jo mazkoor hai ke aisa nikah baatil hai. Iska etebaar nahi, kyou'nke agar iska etebaar kiya jaae, to ayat e Qurani tark hojaati hai.

Kyou'nke فعل fe'l e nikah apne ma'ane mein khaas, yaane maloom al ma'ane hai. Jo mohtaaj e bayan nahi, pas hadees e mazkoor ko tark kar diya jaaega aur Quran e Majeed ki ayat ko pakad liya jaaega, chunache Fusool al Hawaashi Sharah Usool ash Shaashi mein isi ibaat e baala ki sharah mein likha hai:

*Aur ham ne (hanafiyya ne) is hadees ko jo khabar e wahed hai, tark kar diya hai, ba-muqabla Quran ke khaas ke.*<sup>176</sup>

ونحن تركنا الخبر الواحد بمقابلة الخاص من الكتاب.

Tambeeh: Zahir mein to samjha jaaega ke Quran e Majeed ki azmat ko qaaem rakhne ke liye har cheez ko jo kisi nahej se bhi ma'arz Quran ho tak kar diya jaata hai. Lekin haqeeqat mein apne muqarrar karda qaaeda (khaas) ke muqable mein hadees e Nabawi ﷺ se inkaar karne ka ek mohazzib heela hai. ربنا لا تزغ قلوبنا بعد إذ هديتنا

Allah Allah, kis qadar juraa-at hai ke jis amr ko Aap ﷺ 3 dafa'a ba-taa-keed farmawe'n, isey ma'ariz e quran keh kar taal diya jaae. Phir iske ma'ane to ye hain ke Aap ﷺ bawajood *Afsah al A'arab* hone ke naa to apni zubaan jaante the aur naa bawajood Rasool Allah ﷺ aur muallim e shariyat hone ke Quran samajhte the. Zubaan e Arabi ke maahir hue to a'ajami aur Quran ke aalim hue to ummati. استغفر الله ثم استغفر الله...!

Agar ye uzar kar diya jaata ke ye hadees saheeh nahi, yaa ye keh diya jaata ke Aap ﷺ ki muraad ibtaal se ibtaal e haqeeq nahi to itna muzaaeqa naa tha. Sif ilmi tehqeeqaat ka ikhtelaf rehta, lekin nazereen aap dekh rahe hain ke yaha'n to maamla hi kuch aur hai. والعياذ بالله

<sup>173</sup> Saheb e Hidaaya waghaira ne jo Dalaal o wujuhaat pesh kiye hain, inko Zaeef o Rakeek jaankar nazar andaaz kiya gaya hai aur qaabil e jawab nahi samjha gaya [Mir Sialkoti ر.ه.ق]

<sup>174</sup> Hafiz Ibnul Qaiyyim ر.ه.ق ne Elaam al Muwaqqeen mein ek taweel fehrisht in ahadees ki di hai jo qaeleen e qiyaas ne bawajeh mukhalifat e qiyaas tark kardi hain aur phir kaha hai ke isi tarha aur bhi bohut si ahadees hain jin ko qaeleen e qiyaas ne chod diya hai. Halaa'nke wo sab saheeh hain aur qiyaas ke khilaf bhi nahi

hain. Balke unki apni samajh ki ghalati hai ke unki samajh Paeghambar e Sadiq ﷺ ke bayan ke mutabiq nahi utri

وكم من عاب قولا صحيحاً

وأفته من الفهم السقيم

Chunache ye amr aainda bayan karda misaalo'n se ba-khoobi waazeh ho jaaega. [Mir Sialkoti ر.ه.ق]

<sup>175</sup> Usool e Shaashi (bahes e khaas)

<sup>176</sup> Fusool al Hawaashi Sharah Usool e Shashi: P26

*Jawab:*

Accha janaab e waala! Agar yaat mein nikah ki nisbat aurat ki taraf karne se wali ki shartiyat isse zaaed hokar qaabil e radd hai to aayat e baalegha naa-baalegha ka bhi to farq nahi hai. Aur mard ki qubooliyat ka bhi zikar nahi hai aur huzoor shahadeen (2 gawaaho'n) ka bhi zikar nahi hai. Pas jis tarha baalegha aurat apne nikah ki mukhtaar hai, isi tarha naa-baalegha bhi honi chaahiye, aur jis tarha aurat baghair wali ki ijaazat ke isteqlaalan apne ikhteyar se nikah kar satki hai, isi tarha iska nikah baghair shahaadat e shahedain ke bhi durust samjha jaana chaahiye aur mard ki qubooliyat ke baghair bhi nikah munaqqid ho jaana chaahiye, halaa'nke ye sab soorate'n aapke nazdeek naa-durust hain.

Naa to aap sagheera ko baghair wali ki ijaazat ke ikhteyar e nikah dete hain aur naa mard ki qubooliyat ke baghair aap nikah jaez jaante hain aur naa shahedain ke baghair aap koi nikah durust jaante hain.

Chunache Bidaaya Matan Hidaaya mein hai:

*Aur musalmaano ka nikah (kam-az-kam) 2 gawaaho'n ki haazri ke baghair munaqqid nahi hota.*<sup>177</sup>

ولا ينعقد نكاح المسلمين إلا بحضور شاهدين.

Iski Sharah mein Hidaaya mein kaha hai:

*Maloom hona chaahiye ke maamla nikah mein shahaadat shart hai, kyou'nke Rasool Allah ﷺ ne farmaya: Nikah durust nahi hota magar gawaaho'n se.*<sup>178</sup>

اعلم أن الشهادة شرط في باب النكاح لقوله عليه السلام: لا نكاح إلا بشهود.

Is muqam par kam-az-kam 2 gawaaho'n ki hazri shart rakhi hai aur uske suboot mein ek hadees bayan ki hai, lekin iski takhreej hasb e aadat zikar nahi ki. Yaane ye nahi bataya ke is hadees ko kis imam e hadees ne riwayat kiya. Khair Saheb e Hidaaya ne to nahi bataaya, lekin Khatimatul Huffaz Asqalaani رحمه الله Takhreej e Hidaaya mein iski baabat farmate hain:

*Maine is hadees ko in alfaaz ke saath kahee'n nahi dekha.*<sup>179</sup>

لم أره بهذا اللفظ.

SubhanAllah! Aisee hadees se istenaad karna jo Huffaz e mohaddiseen ke dekhne mein bhi naa aai ho aur aisee hadees se inkaar kar dena jisey Imam Ahmad, Imam Abu Dawood, Imam Tirmizi, Imam Ibne Majah رحمه الله waghairahum jaise bade bade aaima e hadees ne riwayat kiya ho aur Imam Tirmizi رحمه الله ne isey Hasan kaha ho. Hadees e Nabawi ﷺ ko bilaa isteqlal daleel e sharai jaanne waale ke nazdeek nihayat ta'ajjub khaiz hai.

Asal baat ye maloom hoti hai ke choo'nke balegha aurat ke nikah mein wali ki ijaazat apne Imam ke nazdeek zaroori nahi, is liye wo qaabil e tasleem nahi. Agarche hadees mein saaf mazkoor hai aur choo'nke huzoor e shahedain apne imam ke nazdeek zaroori hai. Is liye isey shart qaraar diya gaya, agarche wo hadees jisse istenaad kiya gaya hai be-asal mahez hai.

Iske baad ham ye bhi zikar kar dena munaasib jaante hain ke Imam Ze'eli Hanafi رحمه الله ne bhi Takhreej e Hidaaya mein is hadees e shuhood ki takhreej mein nahi bataaya ke isey kis Imam e Hadees ne riwayat kiya. Balke sirf isi qadr keh kar iska be-asal hona zahir kar diya: “*Ghareeb Bihaaza Al Lafz*” aur uske baad iske mazmoon ko deegar ahadees se saabit kiya hai.

Chunache wo ibaatat you'n hai:

<sup>177</sup> Hidaaya: V2 Kitan an Nikah

<sup>178</sup> Hidaaya: V2 P286

<sup>179</sup> Takhreer e Hidaaya

Iski baabat kai ek (deegar) ahadees (bhi) hain, jin mein se ek ye (bhi) hai, jisey Ibne Hibban ne apni Saheeh mein Saeed bin Yahaya Umawi se riwayat kiya. Usne kaha: Hamse Hafs bin Ghayas ne hadees bayan ki. Usne Ibne Jurair se, isne Sulaiman bin Musa se, isne Imam Zohri se isne Urwah se, isne Hazrat Ayesha رضي الله عنها se. Hazrat Ayesha رضي الله عنها ne kaha ke Rasool Allah ﷺ ne farmaya ke Nikah nahi hota, magar wali aur 2 aadil gawaho'n se aur jo nikah iske siwa ho wo baatil hai aur agar auliya aapas mein ikhtelaf kare'n to sultan har us shakhs ka wali hai, jiska koi wali nahi.<sup>180</sup>

وفي الباب أحاديث، منها ما أخرجه ابن حبان في صحيحه عن سعيد بن يحيى بن سعيد الأموي ثنا حفص بن غياث عن ابن جريج عن سليمان بن موسى عن الزهري عن عروة عن عائشة قالت: قال رسول الله صلى الله عليه وسلم: لا نكاح إلا بولي وشاهدي عدل، وما كان من نكاح على غير ذلك فهو باطل فإن تشاجروا فالسلطان ولي من لا ولي له. انتهى..

Iske baad Imam Ibne Hibban رحمته الله ka qaul iske baaz raawiyo'n ki nisbat zikar karke akheer mein bataur e faisla Imam Ibne Hibban se naqal kiya hai:

Is hadees ke siwaa deegar koi hadees (nikah ke) 2 gawaho'n ke zikar mein saheeh saabit nahi hai".<sup>181</sup>

ولا يصح في ذكر الشاهدين غير هذا الخبر.

Ham is muqam par is hadees se sirf ye bataana chaahte hain ke ye hadees saheeh hai aur jis tarha isme huzoor shahedain ka zikar hai, isi tarha wali ki zaroorat bhi mazkoor hai. Pas ek mar ko le lena aur doosre ko chod dena, ai'n che?

Tarfa ye ke baqaul Imam ibne Hammad رحمته الله ke huzoor shahedain ke baare mein iske siwa deegar koi hadees saheeh nahi, lekin isteraat waali hadees mazkoor al fauq ka mazmoon deegar ahadees se bhi saabit hai. *تلك إذا قسمة ضيزى*

Iske baad ham is aqdaah ko kholte hain jo Saheb e Usool e Shaashi ne hadees (أيما امرأة نكحت بغير إذن وليها فنكاحها باطل) zer e bahes ki nisbat farmaya ke ye khabar e waahid hai, so maloom ho ke ye khabar e wahed nahi, kyou'nke ishraat e wali ke mazmoon ko koi 30 (ek) Sahaba Ikram رضي الله عنهم ne Aap ﷺ se riwayat kiya hai.

Chunache "Ar Raudha an Nadiyya Sharah ad Durar al Bahiyyah" mein Shaikh Shaikhana Nawab Sahab رحمته الله is hadees ke zimn mein farmate hain:

Imam Haakim ne kaha ke is amr mein Aap ﷺ ki azwaja e mutahharaat Hazrat Ayesha o Umme Salma o Zainab bint Jahash ki riwayaat Saheeh saabit ho chuki hain (Imam Haakim ne) 30 Sahaba Ikram رضي الله عنهم ke naam ba-tarteef zikar kiye hain.<sup>182</sup>

قال الحاكم: قد صحت الرواية فيه عن أزواج النبي صلى الله عليه وسلم عائشة وأم سلمة و زينب بنت جحش ثم سرد تمام ثلاثين صحابيا.

Ye to Sahaba Ikram رضي الله عنهم ki tadaad hai aur unke baad to har zamana mein iske raawi ziyada hi ziyaada hote gae, agar ham in sab ka naqsha banaa kar bataae'n to mazmoon bohot taweel ho jaaega.

Deegar ye ke Aap ﷺ se lekar ma-ba'ad ke zamaano tak musalmaano ka ta'amul is kasrat ke saath milaaya jaae to mas-ala ishteraat e wali mutawatir e shariyya mein shumar ho sakta hai aur bil khusoos fuqaha e hanafiyya ke nazdeek bhi kam-az-kam isey mashoor to zaroor maana jaa sakta hai. Pas isse Quran e Majeed par ziyadaat bil ittefaq jaaez ho sakti hai. Kyou'nke mashoor hadees se Kitabullah ki takhsees aur is par ziyaadat hazraat e hanafiyya ke nazdeek bhi musallam hai.

Deegar ye ke Usool e Shaashi mein bahes e khaas hi mein is mas-ala zer e bahes mein chand sutoor peshtar mazkoor hai:

<sup>180</sup> Nasbur Raaya by Imam Ze'eli Hanafi: V2 P2

<sup>181</sup> Nasbur Raaya by Imam Ze'eli Hanafi: V2 P2

<sup>182</sup> Ar Raudha an Nadiyya Sharah ad Durar al Bahiyyah: P186 (Egypt edition)

Pas agar khas ka hukum badalne ke baghair in dono mein jamaa mumkin ho to dono par amal kiya jaaega.<sup>183</sup>

فإن أمكن الجمع بينهما بدون تغيير في حكم الخاص يعمل بهما.

Iske mutabiq ham kehte hain ke ayat o hadees zer e bhaes mein jamaa mumkin hai aur نکاح ke khaas hone mein koi taghaiyyur nahi aata. Pas hadees e mazkoor matrook nahi ho sakti. Tafseel iski you'n hai ke shariyat e mutahhera ke nusoos ke isteqraa se maloom hai ke aqd arkaan e sharai ye umoor hain.

1. Aurat ki taraf se ejaab
2. Iske wali ki ijaazat
3. Mard ki taraf se qubool
4. Kam az kam 2 gawah
5. Aur kisi qadr meher bhi

Sagheera aur kaneez ke liye to bil-ittefaaq wali o maula ki zaroorat hai. Ikhtelaf sirf balegha ki nisbat hai ke uske liye wali ki ijaazat zaroori hai yaa nahi? Imam Abu Hanifa رحمته الله ke nazdeek zaroori nahi aur Imam Malik, Imam Shafai aur Imam Ahmad رحمته الله ke nazdeek uske liye bhi wali ki zarurat hai. Syedna Imam Abu Hanifa رحمته الله ki taraf se ek daleel ye hai ke lafz quran (تنكح) mein nisbat fae'eli ki taraf hai, pas balegha aurat apna nikah aap kar sakti hai.

Iska jawab ye hai ke Quran e Kareem mein فعل fe'l aurat ki taraf is liye nisbat kiya gaya hai ke choo'nke ineqaat e nikah ke liye mankuha balegha ki razaa bhi minjumla sharaaet ke hai. Is liye ilm ma'ane ki roo se uski taraf فعل fe'l ki isnaad jaaez hai. Pas (تنكح) ki isnad se sirf itna saabit ho sakta hai ke apne aqd e nikah mein balegha aurat ko bhi dakhal hai. Isme hasr ki koi daleel nahi ke amr nikah sirf iske hath mein hai. Kyou'nke aise qaziye ejaabiya mein mazkoor ka suboot hota hai aur isse ma'ada ki nafee lazim nahi aati. كما تقرر في كتب المنطق فافهم ولا تكن من القاصرين

Aur hadees e mazkoor mein ye bataaya gaya hai ke aurat ki manzoori ke alaawa wali ki ijaazat bhi zaroori hai. Chunache aurat ki manzuri lafz (نكحت) se aur wali ki ijaazat lafz izn se zahir hai. Pas jis tarha shahedain ki hazri mafhoom e ayat se zaed hai aur hamne hadees ki roo se tasleem karli hai. Isi tarha wali ki ijaazat mafhoom e ayat se zaaed hai. Jo isi hadees aur is qism ki deegar ahadees se saabit hai, lehaza isey bhi tasleem karna zaroori hai.

Gharz ye ke hadees mein bhi qurani amr ko nazar andaz nahi kiya gaya, yaane ye nahi kiya gaya ke balegha aurat amr e nikah mein be-ikhteyar mahez hai. Jisse mafhoom qurani mein taghaiyyur ajaata ho. Balke mafhoom e qurni ko saabit rakh kar isse ek zaaed amr bhi bataaya hai. lehaza baria'ayat deegar jame'e ahadees, jin mein sharaaet e nikah mazkoor hain. Ayad (تنكح) se ye murad hogi ke wo aurat baraia'ayat arkaan e shariyya nikah sharai kare, ye nahi ke jis tarha chaahe karlewe.

**Tambeeh:**

Haa'n itni baat zaroor hogi ke hamari tehreer ke mutabiq (تنكح) mein nikah se sharai nikah murad hoga, naa lughawi, aur hanafiyya aur Ahle Hadees har-do ke nazdeek haqeeqat sharai, haqeeqat lughawi o urfi par muqaddam hoti hai. كما تقدم وتقرر في الأصول

Aur shart e wali ko is muqam par is ayat mein is liye zikar nahi kiya ke shuroot e balaaghat mein se ye bhi hai ke mutakallim mukhtadaae haal ko malhoos rakhe aur uske mutabiq kalaam kare aur kisi amr ke zikar ki zaroorat o adm e zaroorat aksar mutakallim ke iraada ke maatehat hoti hai. Pas Allah Ta'ala hakeem ke nazdeek ye muqam mukhtada zikr nahi. Aur isse thoda aagey auliya ko saaf alfaaz mein khitab karke farmaya:

<sup>183</sup> Usool e Shashi Bahes e Khaas

Phir Wo Apni Iddat Ko Poh'nch Jaae'n To Tum Unhe'n  
Us Baat Se Mat Roko Ke Wo Apne (pehle) Khawido'n Se  
Nikah Kare'n, Jabke Wo Dastoor Ke Mutabiq Aapas Mein  
Raazi Ho'n.<sup>184</sup>

فَلَا تَعْصُلُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ إِذَا تَرَاصُوا بَيْنَهُمْ  
بِالْمَعْرُوفِ

Is jagah لَا تَعْصُلُوهُنَّ mein auliya ko khitab hai. Agar auliya ko baalegha ke nikah mein kuch bhi haq naa hota to unko أَنْ لَا تَعْصُلُوهُنَّ se khitab naa kiya jaata, balke be-ikhteyar mahez qaraar de kar saaqit ul etebaar keh diya jaata aur أَنْ تَرَاصُوا بَيْنَهُمْ mein nikah ko aurto'n ki taraf nisbat karke inka haq ejaab samjha diya hai aur aurat ka ejaab aur mard ka qubool bataaya hai.

Pas jaha'n munaasib jaana sirf ek baat zikar ki aur jaha'n munaasib jaan doosre amr bhi zikar kar diye. وَكَانَ اللَّهُ عَلِيمًا Kyounke in sab ko amr e nikah mein dakhil hai aur yehi ma'ane hain hadees ke ye ke saiba ka haq wali ki nisbat ziyada hai. Ye nahi ke wali be-ikhteyar mahez hai, kyounke (أَحَقُّ) ism tafzeel ke baad (مِنْ) warid hai aur ism e tafzeel ka aisa istemal muqaable ke liye aata hai.

Imam Nawawi رحمه الله is hadees ki sharah mein farmate hain: “Hamare ashaab (shawaafe) ne iska ye jawab diya hai ke wo (aurat) ahaq, yaane haqdaar hone mein shareek hai”.

Haasil kalaam ye فعل fe'l ke isnad ke liye itni baat kaafi hai ke baalegha aurat ki razaa bhi minjumla sharaaet e nikah ke hai. Baaqri raha wali ka bhi dakhil so ye uske khilaf nahi. Haa'n zaaed hai jiska lehaz deegar ayaat mein baraabar rakha gaya hai aur hadees mein iska zikar saraahat aur safaai se kar diya gaya hai. Kyounke Aap ﷺ mubaiyyan e quran hain, yaane khuda wand e aalam ne apne paak kalaam ke zariye jo kuch chaaha isey bayan karne waale hain. Chaahe apni zubaan e wahee tarjuman se bayan karde'n. Chaahe apne tareeqa e amal se batade'n. Jaisa ke farmaya:

Aur Hamne Aap Par Ye Zikr (Quran) Nazil Kiya Taa-ke  
Aap Kogo'n Ke Saamne Bayan Kare'n.<sup>185</sup>

وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ  
إِلَيْهِمْ

هذا والله يهدي من يشاء إلى صراط مستقيم.

Chauthi Misaal:

Ye hai ke Usool e Shashi mein bahes e aam mein kaha hai:

Aur isi tarha Allah Ta'ala ka ye qaul (وَأَمْهَاتِكُمُ الَّتِي أَرْضَعْنَكُمْ) apne umoom se marze'a ke nikah ki hurmat ka muqtaza hai aur hadees mein warid hua hai, ek baar yaa do (2) baar pistaan ka choosna yaa ek baar yaa do (2) baar pistaan bacche ke mu'n mein dallan (nikah ko) haraam nahi karta. Is muqab par ayat aur hadees mein muafaaqat mumkin nahi, pas hadees ko chod diya jaaega.<sup>186</sup>

وكذلك قوله تعالى: (وَأَمْهَاتِكُمُ الَّتِي أَرْضَعْنَكُمْ) يقتضى بعمومه حرمة  
نكاح المرضعة، وقد ورد في الخبر: لا تحرم المصاة ولا المصتان ولا  
الإملاجة ولا الإملاجات، ولم يمكن التوفيق ههنا فيترك الخبر.

Aur isi tarha Allah Ta'ala ka ye qaul (وَأَمْهَاتِكُمُ الَّتِي أَرْضَعْنَكُمْ) apne umoom se marze'a ke nikah ki hurmat ka muqtaza hai aur hadees mein warid hua hai, ek baar yaa do (2) baar pistaan ka choosna yaa ek baar yaa do (2) baar pistaan bacche ke mu'n mein dallan (nikah ko) haraam nahi karta. Is muqab par ayat aur hadees mein muafaaqat mumkin nahi, pas hadees ko chod diya jaaega”.<sup>187</sup> (Ma'az Allah)

<sup>184</sup> Surah Baqarah: 232

<sup>185</sup> Surah Nahal: 44

<sup>186</sup> Usool e Shashi Bahes e A'aam: P6

<sup>187</sup> Usool e Shashi Bahes e A'aam: P6



Ye ibaat bhi apne matlab mein saaf hai ke hadees e nabawi ko kulliya matrook qaraar de diya gaya hai, balke Saheb e Hidayah marhoom ne to isse bhi sakht likh diya.

Chunache farmate hain:

*Imam Shafai ne jo hadees mazkroo riwayat ki hai wo Quran e Majeed se mardood hai yaa mansookh.*<sup>188</sup>

وما رواه مردود بالكتاب أو منسوخ به.

Mansookh kehna to badi baat nahi, lakein sunnat e saheeha sabeta ko mardood kehna bohot saqeel hai. عفا الله عنه وعنه

Imam Nawawi رحمه الله Sharah Muslim mein isi hadees ke zail mein ek aise hi eteraaz ke jawab mein likhte hain:

*Ek in mein se ye hai ke baaz ne ye gumaan kiya ke ye hadees muztarib hai aur ye bilkul saaf ghalat hai aur (apne ikhteyar karda) mazahib ki nusrat ke liye mahez apni khwahish se (Rasool Allah ﷺ) ki sunnato'n ko radd kar dene aur Saheeh Sunan ko Zaeef qaraar de dene par juraa-at hai, halaa'nke adad (razaa-at) ke shart hone ke mutalliq bohot si mashoor ahadees warid hui hain aur durust yehi hai ke (adad e razaa-at) shart hai.*<sup>189</sup>

(ومنها) أن بعضهم رعم أنه مضطرب، وهذا غلط ظاهر، وجسارة على رد السنن بمجرد الهوى، وتوهين صحيحها لنصرة المذاهب، وقد جاء في اشتراط العدد أحاديث كثيرة مشهورة، والصواب اشتراطه.

Aur is sey kuch pehle dawa naskh ke mutalliq farmate hain:

*Inme se ek ye hai ke baaz ne unki mansookhi ka dawa kiya hai, aur wo bilkul baatil hai, jo khaali daawa se saabit nahi ho sakta.*<sup>190</sup>

(ومنها) أن بعضهم ادعى أنها منسوخة، وهذا باطل، لا يثبت بمجرد الدعوى.

Iske baad ham ye bhi zahir kar dena chaahte hain ke ye hadees bilaa shak saheeh hai. Imam Muslim ke alaawa is hadees ko deegar aamma e hadees ne bhi riwayat kiya hai. Masalan Imam Tirmizi رحمه الله ne apni Jaame mein Hazrat Ayesha رضي الله عنها se riwayat kiya aur phir kaha:

"وفي الباب عن أم الفضل رضي الله تعالى عنها وأبي هريرة والزبير الخ" Aur Imam Daraqutni رحمه الله ne apni Sunan mein Hazrat Ayesha رضي الله عنها aur Hazrat Umme Fadhal رضي الله عنها (Hazrat Abbas رضي الله عنه ki biwi) aur Hazrat Abu Huraira رضي الله عنه se aur Hazrat Zaid bin Saabit رضي الله عنه se aur Imam Ibne Majah رحمه الله ne Hazrat Umme Fadhal رضي الله عنها aur Hazrat Ayesha رضي الله عنها se aur Imam Abu Dawood رحمه الله ne Hazrat Ayesha رضي الله عنها se aur Imam Nisai رحمه الله ne Mujaaba mein Hazrat Umme Fadhal رضي الله عنها se. Imam Muhammad رحمه الله ne apne Muwatta mein is hadees e mazkoora baala ko to riwayat nahi kiya. Lekin Hazrat Ayesha رضي الله عنها ki doosri hadees riwayat ko Imam Malik رحمه الله ke waaste se riwayat kiya hai. Jisme 5 razaa-at ka zikar hai. Aur isey deegar mohaddiseen ne bhi riwayat kiya hai. Pas adad e razaa-at ki hadees ko jisey bohot se mohaddiseen ne kai ek Sahaba Ikram رضي الله عنهم se bohot se silsila asnaad se riwayat kiya ho, mukhalif Quran qaraar de kar taal dena hadees e Nabawi ﷺ ki sakht be-qadri hai". اللهم احفظنا

Aur Imam Daraqutni رحمه الله ne apni Sunan mein Hazrat Ayesha رضي الله عنها aur Hazrat Umme Fadhal رضي الله عنها (Hazrat Abbas رضي الله عنه ki biwi) aur Hazrat Abu Huraira رضي الله عنه se aur Hazrat Zaid bin Saabit رضي الله عنه se aur Imam Ibne Majah رحمه الله ne Hazrat Umme Fadhal رضي الله عنها aur Hazrat Ayesha رضي الله عنها se aur Imam Abu Dawood رحمه الله ne Hazrat Ayesha رضي الله عنها se aur Imam Nisai رحمه الله ne Mujaaba mein Hazrat Umme Fadhal رضي الله عنها se. Imam Muhammad رحمه الله ne apne Muwatta mein is hadees e mazkoora baala ko to riwayat nahi kiya. Lekin Hazrat Ayesha رضي الله عنها ki doosri hadees riwayat ko Imam Malik رحمه الله ke waaste se riwayat kiya hai. Jisme 5 razaa-at ka zikar hai. Aur isey deegar mohaddiseen ne bhi riwayat kiya hai. Pas adad e razaa-at ki hadees ko

<sup>188</sup> Hidaaya: Kitab ar Rizaa-a'ah: V1 P329

<sup>190</sup> Muslim Ma'a Nawavi: V1 P468

<sup>189</sup> Muslim Ma'a Nawavi: V1 P468



jisey bohut se mohaddiseen ne kai ek Sahaba Ikram عليه السلام se bohut se silsila asnaad se riwayat kiya ho, mukhalif Quran qaraar de kar taal dena hadees e Nabawi ﷺ ki sakht be-qadri hai". اللهم احفظنا

### Jamaa Bain al Aayah wal Hadees:

Iske baad ham asal amr ki taraf rujoo karte hain ke ayat hurmat e razaa-at aur hadees e adad e razaa-at mein mukhalifat nahi hai. Balke hadees mubeen e quran hai. Yaane Aap ﷺ ne samjhaaya ke Allah Ta'ala ke nazdeek mohrim nikah wo raza'a hai jo 5 baar choosa ho. Lekin agar pistaan mu'n mein lekar 1 ya 2 baar choosa jaae to Allah Ta'ala ke nazdeek iska etebaar nahi hai.

Is daleel se jo ham sabeqan kai dafa zikar kar aae hain ke Aap ﷺ Allah Ta'ala ke muraad bayan karne waale hain. Jaisa ke Ayat: وَأَنزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ <sup>191</sup> se zahir hai aur wo bayan bhi Allah Ta'ala ka taaleem karda hai. Jaisa ke farmaya ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ <sup>192</sup> (Surah Qiyamah) yaane phir ye keh kar (aye Paeghambar ﷺ aapko) Quran ka bayan (samjha dena) bhi hamara zimma hai.

Is razaa-at se hanfiyo'n ki soorat e istedlal ye hai ke choo'nke Allah Ta'ala ne adad e razaa-at ka zikar nahi kiya, balke sirf raza'a par hukum e hurmat lagaaya hai. Is liye qaleel o kaseer ka farq motabar nahi. Pas jo hadees iske ma'ariz hogi aur isme kaseer o qaleel ka farq bataaya hoga, wo matrook o mardood hogi. (MaazAllah)

### Al Jawaab wa Billah Taufeeq as Sawaab:

Ham hanafiyya ki is wajah e istedlal mein chand nuqooz o mua'arzaat pesh karte hain.

Awwal ye ke Saheb e Usool e Shaashi ne jo is ayat ko aam kaha hai, ye durust nahi. Kyou'nke jab surat e istedlal ki ye hui ke ayat mein sirf raza'a par hukum e hurmat lagaaya gaya hai aur adad e razaa-at ka zikar nahi hai. To ye ayat o hadees mein mutlaq aur muqeen ka muqable hua, naa ke aam o khaas ka. فافيهيم

Ye baat sirf hame'n hi nahi khatki, balke Shareh Usool e Shashi, Saheb e Fusool al Hawaashi ko bhi khatki hai. Chunache wo is ibaaarat e mazkoora baala ki sharah ke baad aakhir mein you'n tambeeh karte hain:

Ye misaal ajnabi hai, pas tammul kar lena chaahiye.<sup>193</sup>

هذا مثال نادر فتأمل.

Aur Miftah al Hawashi mein is par hashiya diya hai:

Wajah tammul ki ye hai ke nass (Qurani) mein arza'a ka jo zikar hai wo mutlaq hai. Pas isey kaseer ke saath muqaiyyad karna mutlaq ko khabar e wahed se muqeed karna hai. Aam ko khaas karna nahi hai, pas is misaal ka is jagah warid karna durust nahi hai aur mumkin hai ke is (eteraaz) ka ye jawab diya jaae ke nass ba-etebaar mubda-a ke aam hai. Pas iska dono mahlo'n mein warid karna durust hai.<sup>194</sup>

قوله: وهذا مثال نادر فتأمل وجه التأمل أن الإرضاع في النص مطلق، فالتقييد بالكثير يكون تقييد المطلق بالخبر الواحد، لا تخصيص العام بإيراده ههنا غير مستقيم، ويمكن أن يجاب عنه بأنه عام بالنظر إلى المبدء بإيراده في كلا الموضعين مستقيم.

Agarche Saheb e Miftah ne iske bar-mahal hone ki ek wajah zikar bhi kar di hai, lekin "يمكن" ke lafz se khud hi iski zoaf ki taraf bhi ishaara kar diya hai aur aagey chal kar in sha Allah ham is par kuch aur bhi likhe'nge. Behrehaal Shahshi ka isey aam qaraar dena khud hanafiyya ke nazdeek bhi tasalli bakhsh nahi hai.

Duwwam ye ke ayat mein agar adad e razaa-at ka zikar nahi to kai ek deegar umoor bhi mazkoor nahi hain aur wo hanafiyya ke nazdeek amr e raza'a mein hadees hi se saabit hokar qaabil e etebaar hain.

<sup>191</sup> Surah Nahal: 44

<sup>192</sup> Surah Qiyamah: 19

<sup>193</sup> Fusool al Hawaashi: P36

<sup>194</sup> Miftah al Hawashi

Pehla amr ye hai ke ayat mein sirf sheer e maadar aur doodh ki bahen ki hurmat ka zikar hai aur doodh ki jahat se baaqi rishto'n ka hukum mazkoor nahi aur hadees mein warid hai: "يُحْرَمُ مِنَ الرِّضَاعِ مَا يُحْرَمُ مِنَ النَّسَبِ"

Pas hadees mein Quran se zaed hukum hai aur isey hanafiyya ne tasleem kiya hai, chunache "Bidaaya" aur uski sharah "Hidaaya" mein hai:

Aur (nikah halaal nahi) doodh ki maa aur naa doodh ki bahen se qaul e khudawandi: وَأُمَّهُنَّكُمُ الَّتِي أَرْضَعْنَكُمْ وَأَخَوْنَكُمُ الَّتِي أَرْضَعْنَكُمْ مِنْ الرِّضَاعِ حَرَّمَ اللَّهُ عَلَيْهِ السَّلَامُ: يَحْرَمُ مِنَ الرِّضَاعِ مَا يُحْرَمُ مِنَ النَّسَبِ.<sup>195</sup>

ولا بأمة من الرضاعة، ولا بأخته من الرضاعة، لقوله تعالى: وَأُمَّهُنَّكُمُ الَّتِي أَرْضَعْنَكُمْ وَأَخَوْنَكُمُ مِنَ الرِّضَاعِ ولقوله عليه السلام: يَحْرَمُ مِنَ الرِّضَاعِ مَا يُحْرَمُ مِنَ النَّسَبِ.

Yaane is hukum se ke jo rishte nasab se haraam hai, wo raza'a se bhi haraam hain.

Is ibaat se saaf zahir hai ke saheb e hidaaya ne maa aur bahen ke alaawa baaqi razaai rishto'n ki hurmat hadees se li hai. Haa'n wo uske jawab mein keh sakte hain ke ye hadees kai ek Sahaba Ikram رضي الله عنه se marwi hone ke sabab mashoor hai. So ham ne adad e razaa-at waali hadees ki nisbat bhi saabit kar diya hai ke wo bhi kai Sahaba Ikram رضي الله عنه se marwi hai. فتساويا

Doosra amr ye hai ke ayat e razaa-at mein ye amr mazkoor nahi hai ke doodh kitni umar mein pyaa jaae ke hurmat e nikah ke mutalliq iska etebaar kiya jaae. Haa'n ye baat hadees mein mazkoor hai. Chunache "Bidaya" aur uski Sharah "Hidaaya" mein hai:

Aur jab raza'a ki muddat guzar jaae, to raza'a ke mutalliq hurmat ka hukum nahi rehta. Aap ﷺ ke is hukum ki wajah se doodh chudaane ki umar ke baad raza'a ka etebaar nahi hai.<sup>196</sup>

وإذا مضت مدة الرضاع لم يتعلق بارضاع تحريم لقوله عليه السلام: لا رضاع بعد الفصال.

Fuqaha e Hanafiyya رحمهم الله ne is hadees se ayat e qurani par ziyaadat ko bilaa taraddud qubool kar liya hai. Halaa'nke mohaddiseen ke nazdeek is hadees ki sanad Muslim ki hadees لا تحرم المصاة ولا المصتان ke baraabar nahi hai. Jisko unho'n ne Quran se zaed samajh kar matrook o mardood qaraar diya. MaazAllah

Is muqam par ham Saheb e Miftah ke imkani jawab ka jawab bhi zikar karte hain, jiska oopar waada kiya gaya tha ke agar is ayat ko ba-llstawa A'alal A'arshzh mubda-a ke aam qaraar de kar aam aur mutlaq dono ki misaal qaraar dete hain to is umoom mein raza'a e kabeer ki sheer e maadar bhi dakhil hai. Pas isko ayat ke hukum mein kyou'n nahi liya aur kyou'n aisee hadees se, jo akhbaar e ahaad mein hone ke alaawa isnaad mein bhi rafa'an muttafiq us sehat nahi hai. Quran par ziyadat qubool karli? تلك إذا قسمة ضيزى

Is tafreeq ki wajah se ye ke raza'a kabeer ka etebaar unke imam ne kiya to unho'n ne bhi kar liya. Go muttafiq us sehat hadees se saabit nahi hai. Aur adad e razaa-at ka etebaar unke imam ne naa kiya to unho'n ne bhi naa kiya. Uski taraf iltefaat naa kiya, agarche wo kai ek muttafiq us sehat ahadees se saabit hai.

#### Paachwee'n Misaal:

Ye hai fuqaha e hanafiyya ke usool ka ek qaaeda hai ke jo Sahabi ghair mujtahid ho, iski riwayat agar min kul al wajoooh qiyaas ke khilaf ho to wo riwayat qaabil e tark hoti hai. Chunache Usool e Shaashi mein hai:

Doosri qism raawiyo'n ki jo hifz aur adaalat (taqwa) mein to maroof (o mashoor) hain, lekin ijtehaad aur fatawa mein maaroof nahi hain. Masalan Hazrat Abu Huraira رضي الله عنه aur Hazrat Anas رضي الله عنه, pas jab koi riwayat in jaise (ashaab) se tere nazdeek saheeh saabit ho jaae to agar wo hadees qiyaas ke muafiq ho to iske lazim ul

والقسم الثاني من الرواية هم المعروفون بالحفظ والعدالة دون الاجتهاد والقوى كأبي هريرة وأنس بن مالك فإذا صحت رواية مثلها عندك فإن وافق الخبر القياس فلا خفاء في لزوم العمل، وإن خالفه كان العمل بالقياس أولى، مثاله ما روى أبو هريرة: الوضوء مما مسته النار، فقال

<sup>195</sup> Hidaaya: V2 P288 Kitan an Nikah, Fasl Bayan al Moharramaat

<sup>196</sup> Bidaaya: V2 P329

amal hone mein koi shak nahi aur agar (wo hadees) qiyas ke khilaf ho to qiyas par amal karna behtar hoga. Misaal iski wo hadees hai jo Hazrat Abu Huraira رضي الله عنه ne riwayat ki, ke aag par pakee hui cheez khaalene se wazu (naya) karna chaahiye, is par Ibne Abbas رضي الله عنه ne kaha ke agar tum garam paani se wazu karo to kya tum phir iski wajah se bhi taaza wazu karoge? To Abu Huraira رضي الله عنه (sunkar) chup ho gae. Maloom hua ke Ibne Abbas رضي الله عنه ne is hadees ko sirf qiyaas se radd kiya tha, kyou'nke agar (iske radd mein) Ibne Abbas رضي الله عنه ke paas koi hadees hoti to isko riwaayat karte, isi binaa par hamare ashaab (hanafiyya) ne Abu Huraira رضي الله عنه ki riwayat darbaarah mas-ala misraat ko qiyaas ke muqable mein tark kar diya. Aur ba-etebaar raawiyo'n ke ikhtelaf ke hamne kaha ke khabar e wahed par amal karne ki shart ye hai ke wo Quran o Sunnat mashoorah ke khilaf naa ho (chunache) Aap ﷺ ne farmaya ke mere baad tumhare paas ahadees kasrat se bayaan ho'ngi. Pas jab tumhare paas meri taraf se koi hadees pesh ho to isey Kitab ke saamne karna, pas jo iske muafiq ho isey qubool kar lena aur jo uske khilaf ho isey radd kar dena".<sup>197</sup>

له ابن عباس: أرأيت لو توضأت بماء سخين أكنت تتوضأ منه؟ فسكت، وإنما رده بالقياس إذا لو كان عنده خبر لرواه، وعلى هذا ترك أصحابنا رواية أبي هريرة في مسئلة المصراة وبا عتبار اختلاف الرواية قلنا: شرط العمل بخبر الواحد أن لا يكون مخالفا للكتاب والسنة المشهورة، وأن لا يكون مخالفا للظاهر، قال عليه السلام: تكثر لكم الأحاديث بعدي فإذا روي لكم عني حديث فاعرضوه على كتاب الله فما وافق فاقبلوه وما خالف فردوه.

Is ibaat ke mutalliq ham kisi qadr tafseel se bayan karna chaahate hain, kyou'nke nafs mas-ala ke alaawa iski zanjeer ki ek ek kadee ghalat aur be-qaaeda hai.

1. Nafs e mas-ala ki tehqeeq ke, aaya hifz aur adaalat ke alaawa raawi ke liye fiqa o ijtehaad bhi zaroori hai?
2. Aaya ye usool Imam Abu Hanifa رحمته الله ka waza'a kiya hua hai, yaa kisi aur ka?
3. Hazrat Abu Huraira رضي الله عنه faqeeh aur mujtahid the yaa naa the?
4. Hazrat Ibne Abbas رضي الله عنه ka eteraaz Hazrat Abu Huraira رضي الله عنه par kis jahat se tha? Aaya hadees ko qiyaas ke khilaf samjha, jaisa ke musannif ne samjhaaya yaa kuch aur baat thi?
5. Tehqeeq e hadees misraat.
6. Khabar e wahed ka mukhalif Kitab o Sunnat mashoorah o khilaf e zahir hona.
7. Hadees تكثر لكم الأحاديث بعدي..... ki tehqeeq
8. Wo misaale'n jin mein hanafiyya ne khud is usool ka khilaf kiya.

Pas in raus e thamaaniya ki tehqeeq se munkashif ho jaaega ke apne ek khud-saakhta qaaed ki tarweej ke liye kis qadar be-zaabtagiya'n karni padee'n. Jin se sunnat e saheeha ko be-parwaahi se taal dena nihayat asaan ho gaya. Sunnat e Rasool ﷺ hath se choote, lekin apne buzurgo'n ka banaaya hua qaaeda naa toote. اللهم اغفر

### Amr e Awwal: Nafs e Mas-ala Ki Tehqeeq:

Amr e awwal ka bayan Saheb e Noor ul Anwaar ke lafzo'n mein you'n hai:

Raawi e hadees agar fiqa aur ijtehaad mein shohrat o taqaddam rakhta ho, jaise khulafa e rashedeen, Abdullah bin Masood, Abdullah bin Umar, Abdullah bin Abbas aur Abdullah bin Zubair رضي الله عنهم to aise raawi ki hadees hujjat hogi. Is hadees ke saath qiyaas matrook kiya jaaega aur agar raawi mein adaalat aur zabt ho,

والرواي إن عرف بالفقه والتقدم في الاجتهاد كالخلفاء الراشدين والعبادة كان حديثه حجة يترك به القياس، وإن عرف بالعدالة والضبط دون الفقه كأنس وأبي هريرة إن وافق حديثه القياس عمل به، وإن خالفه لم يترك إلا بالضرورة.

<sup>197</sup> Usool e Shashi: Matba'a Mujtabai, Delhi

magar fiqa naa ho, jaise Hazrat Anas ؓ khadim e Rasool Allah ﷺ aur Abu Huraire ؓ (Jo ghair faqeeh the) aise raawi ki hadees agar qiyaas ke muafiq hogi to is par amal kiya jaaega aur agar mukhalif hogi to qiyaas naa choda jaaega, siwaae zaroorat e khaas ke".<sup>198</sup>

Nazereen, ghaur kare'n ke is shart ka nateeja kaisa bhayaanak hai? Jo ulama e usool ne khud hi bataa diya hai ke Hazrat Anas ؓ aur Abu Huraire ؓ jaise khadimaan e khaas ko be-fiqa keh kar kitni hadeeso'n ko qiyaas e mujtahid ke muqable mein mustaraf kar diya gaya hai. إنا لله

### Amr e Duwwam:

Amr e duwwam ka bayan is tarha hai ke ye usool, yaane ishteraat e fiqa raawi Imam Abu Hanifa ؓ ka waza'a kiya hua nahi hai. Balke Isa bin Abaan<sup>199</sup> ka hai. Jo Imam Muhammad ؓ ke shagird the.

#### 1. Chunache Saheb e Noor ul Anwaar farmate hain:

Raawi faqeeh aur aadil mein ye farq Isa bin Abaan ka mazhab hai aur aksar muta-akkhireen ne iski paerwee ki hai. Lekin Imam Karkhi ؓ aur hamare ashaab mein se jo iske paeru hue hain, unke nazdeek raawi ki fuqaahat shart nahi hai. Kyou'nke hadees qiyaas par muqaddam hai, balke har ek hadees jo aadil raawi ki riwayat se ho, qiyas par muqaddam hai. Jabke wo Kitabullah aur Sunnat e mashoorah ke khilaf naa ho".<sup>200</sup>

ثم هذه التفرقة بين المعروف بالفقه والعدالة مذهب عيسى ابن أبان، وتابعه أكثر المتأخرين، وأما عند الكرخي ومن تابعه من أصحابنا فليس فقه الراوي شرطاً لتقدم الحديث على القياس، بل خبر كل راو عدل مقدم على القياس، إذا لم يكن مخالفاً للكتاب والسنة المشهورة.

#### 2. Isi tarha Raees ul Hanafiyya Imam Ibnul Hammam ؓ ho hanfiyo'n ke nazdeek rutba e ijtehaad par ma'ane gae hain.<sup>201</sup> Apni kitab "Tehreer" mein aur mohaqqiq Ibne Ameer al Haaj iski Sharah "At Taqreer wat Tahreer" mein famrate hain:

Jab khabar e wahed aur qiyaas mein aisa ta'aruz ho ke in dono mein jamaa mumkin naa ho to aksar aimma ke nazdeek hadees ko behrehaal muqaddam kiya jaaega. Inme se Imam Abu Hanifa ؓ aur Imam Shafai aur Imam Ahmad ؓ hain.<sup>202</sup>

(مسئلة) إذا تعارض الخبر الواحد والقياس، لا جمع بينهما ممكن (قدم الخبر مطلقاً عند الأكثر) منهم أبو حنيفة والشافعي وأحمد.

Isi tarha Kashf ul Asraar Sharah<sup>203</sup> Usool Bazoodi mein is mas-ala ke mutalliq bast se bayan karne ke baad kaha hai:

Imam Abu Hanifa ؓ se saabit ho chuka hai, Aapne farmaya ke jo kuch hame'n Allah Ta'ala aur uske Rasool ﷺ ki taraf se poho'nch jaae, wo sar aankho'n par (manzoor) hai aur salaf (ummat) mein se raawi ki faqaahat ka shart hona kisi se bhi manqool nahi. Pas saabit hogaya ke ye qaul naya (bidat) hai.<sup>204</sup>

وقد ثبت عن أبي حنيفة رحمه الله أنه قال: ما جاءنا عن الله و عن رسول الله صلى الله عليه وسلم قعلى الرأس والعين، ولم ينقل عن أحد من السلف اشتراط الفقه في الراوي فثبت أن هذا القول مستحدث. وإن خبر الواحد مقدم على القياس من غير تفصيل.

<sup>198</sup> Noor ul Anwaar: P178

<sup>199</sup> Isa bin Abaan 221h mein Basra mein faut hue (Al Fawaed al Bahiyya: P16) [Mir Sialkoti ؓ]

<sup>200</sup> Noor ul Anwaar: P179-180

<sup>201</sup> Shaikh Ibne Hammam ka ye darja "Durre Mukhtaar" aur uski shrha Shaami mein mazkoor hai. Hamari is kitab "Tareekh Ahle Hadees" ki kisi guzishta fasl mein bhi iska zikar ho chuka hai.

<sup>202</sup> At Taqreer wat Tahreer: V2 P298 (Egyptian print)

<sup>203</sup> Saheb e Kashf ul Asrar, Imam Abu Hanifa ؓ ka qaul darbarah mataabeat Quran o Hadees naqal karne ke baad likhte hain ke fuqahat raawi ki sharf salaf mein se kisi se bhi manqool nahi. Lehaza ye baat nai ghadee hui bidat hai. Pas isse ye bhi saabit ho gaya ke Imam Abu Hanifa ؓ is qaul ke qael naa the.

<sup>204</sup> Kashf ul Asrar: V2 P703 (Egyptian print)

Kasf ul Asrar mein is mas-ala ke mutalliq jo mabsoot bahes likhi hai, iska zikar karke baaz maqalaat Allama Tftazani ne bhi Sharah Tauzeeh mein likhe hain. Chunache farmaya:

*Teesre is wajah se ke bade bade Sahaba Ikram ﷺ se manqool hai ke unho'n ne ghair faqeeh sahaabi ki khabar se qiyaas ko tark kar diya aur saheb e Kashf ul Asrar ne aisa naqal kiya, jisme ye ishara hai ke ye farq bidat hai aur nez ye ke khabar e wahed behrehaal qiyaas par muqaddma hai*".<sup>205</sup>

وأما ثالثاً فلأنه نقل عن كبار الصحابة أنهم تركوا القياس بخير الواحد الغير المعروف بافقة، وقد نقل صاحب الكشف ما يشير إلى أن هذا الفرق مستحدث، وإن خبر الواحد مقدم على القياس من غير تفصيل.

Aakhir mein ham Imam ul Hind Hazrat Shah Waliullah Sahab ﷺ ki ibaat naqal karte hain, jo khaas is mas-ala ke alaawa baaz deegar usool e hanafiyya ki nisbat bhi hai ke in sab usool ki riwaayat Imam Abu Hanifa ﷺ aur unke buzurg shagirdo'n (Imam Abu Yusuf ﷺ aur Imam Muhammad ﷺ) se hargiz saheeh nahi hai aur in par muhafizat karna mutaqqaddemeen e hanafiyya ka dastoor nahi tha. Jaisa ke Imam Bazoodi ﷺ kehte hain. Chunache farmate hain:

*In mein se ek ye hai ke maine baaz ko paaya jo ye gumaan karte hain ke Imam Abu Hanifa ﷺ aur Imam Shafai ﷺ ke ikhtelaf ki binaa in usool par hai jo Kitab Bazoodi waghaira mein mazkoor hain. Aur haq baat ye hai ke aksar in usool mein se unke aqwaal se takhreej ki gai hai aur mere nazdeek ye mas-ala ke khas bazat e khud waazeh hota hai. Isko bayan ki zaroort nahi hoti. Aur ye ke ziyadat bhi ek qism ka naskh hai aur ye ke aam misl khaas ke qatai hota hai aur ye ke raawiyo'n ki kasrat se tarjeeb nahi ho sakti. Aur nez ye ke jab raae aur qiyaas ka darwaza band ho jaae to ghair faqeeh (sahabi) ki riwayat par amal karna wajib nahi aur ye ke mafhoom shart aur wasf ka hargiz etebaar nahi aur ye ke amr ka taqaaza zaroor zaroor wujoob hi hai. Aur misl unke deegar usool aise hain, jinki aimma ke kalaam se takhreej ki gai hai aur in usool ki riwayat Imam Abu Hanifa ﷺ aur aapke sahebain (Imam Abu Yusuf ﷺ aur Imam Muhammad ﷺ) se saheeh taur par saabit nahi aur ye ke in usool ki nighbaani karna aur in eteraazo'n ke jawab mein jo in par warid hote hain, takalluf karna, jis tarha ke Bazoodi ﷺ waghaira karte hain, apne istembato'n mein mutaqqaddemeen ka dastoor nahi tha. Aur wo unke khilaf par muhafizat karne aur unke jawab se jo in par warid hote hain, ziyaada haqdaar nahi hain*".<sup>206</sup>

(و منها) إني وجدت بعضهم يزعم أن بناء الخلاف بين أبي حنيفة والشافعي رحمهم الله على هذا الأصول المذكورة في كتاب البزدوي ونحوه، وإنما الحق أن أكثرها أصول مخرجة على أقوالهم، وعندي أن المسئلة القائلة بأن الخاص مبين، ولا يحق البيان، وإن الزيادة نسخ، وإن العام قطعي كالخاص، وأن لا ترجيح بكثرة الوراثة، وأنه لا يحب العمل بحديث غير الفقيه إذا انسد باب الرأي، وأن لا عبرة بمفهوم الشرط والوصف أصلاً، وأن موجب الأمر هو الوجوب البتة، وأمثال ذلك أصول مخرجة على كلام الأئمة، وإنها لا تصح بها رواية عن أبي حنيفة وصاحبيه، وأنه ليست المحافظة عليها والتكلف في جواب ما يرد عليها من صنائع المتقدمين في استنباطاتهم كما يعمله البزدوي وغيره أحق من المحافظة على خلافها والجواب عما يرد عليه.

In hawaalajaat se ba-khoobi zahir ho gaya ke mohaddiseen ke alaawa khud hazrat e hanafiyya bhi sareehan likhte hain ke isteraat e fiqa raawi ka usool hazrat Imam Abu Hanifa ﷺ ka muqarrar karda nahi hai, balke Isa bin Abaan ka ejaad karda hai aur isse peshtar kisi bhi Imam ne ye baat nahi ki.

Ab ham iski wajah bayan karte hain ke Isa bin Abaan ne ye usool kyou'n waza'a kiya?

Isa bin Abaan ibteda mein Ahle Hadees the. Imam Muhammad ﷺ ki sohbat mein reh kar unse mutassir ho gae.<sup>207</sup> Khayalaat mein inquilab hua, to ikhtelaf ke waqt nae ikhteyar karda tareeq ke muqable mein jo riwayat aae'n,

<sup>205</sup> Talweeh Ma'arri: V2 P5

<sup>206</sup> Hujjatullahil Baalegha: V1 P159-160 (Egyptian Edition)

<sup>207</sup> Isa bin Abaan ke is tabdeeli tareeq ka zikar Al Fawaaed al Bahiyya mein maujood hai.

unki tehqiqaat mein is shart ka badhaana zaroori khayaal kiya ke jo Sahaba Ikram رضي الله عنهم ghair faqeeh ho'n, bawajood unke saadiq o aadil o zaabit hone ke qiyaas<sup>208</sup> (apni raae) ke muqable mein unki riwayat ko thukra diya jaae. اللهم احفظنا

### Amr e Suwwam:

Amr e suwwam ye ke Hazrat Abu Huraira رضي الله عنه faqeeh o mujtahid the yaa aami? So iska bayan is tarha hai ke Hazrat Abu Huraira رضي الله عنه ke mujtahid hone se inkaar karna, ilm e hadees o riwayat ke mutalea ki kamee ka nateeja hai. Warna jo shakhs isfaar e hadees par nazar rakhta ho, isey baghair tasleem ke chaara nahi ke Hazrat Abu Huraira رضي الله عنه fuqahae Sahaba Ikram رضي الله عنهم mein se the, tamaam asbaab e ijtehaad inko qudrat ne ataa kiye the aur wo Sahaba Ikram رضي الله عنهم ki jamat mein baraabar fatwa aur saheb e ijtehaad the. Is baat ka Iqraar khud hanafiyya Shareh Usool ko bhi hai. Jinho'n ne ilm e hadees padha aur Hazrat Abu Huraira رضي الله عنه ki riwayat o ijtehadaat ko nazar e ghaur se dekha, chunache ham baaz ki ibaarate'n naqal karte hain.

Allama Ibne Hammam رحمته الله jo muta-akkhireen e hanafiyya mein darja ijtehaad tak poho'nche aur mazhab e hanafi ke khaas al khawaas haamiyo'n mein se hain. Fathul Qadeer Sharah Hidayah mein farmate hain:

*Aur ek lakh ashaab jin ko chod kar Aap ﷺ faut hue, unme se mujtahideen ki ginti 20 se ziyaada tak nahi poho'nchti, masalan khulafa e arba'a aur e'ebadela aur Zaid bin Saabit aur Ma'az bin Jabal aur Anas aur Abu Huraira aur kuch thode se aur baaqi sab ka rujoo unhi (mujtahideen Sahaba Ikram رضي الله عنهم) ki taraf tha aur wo unhi se fatwa poocha karte the".*<sup>209</sup>

والمائة الألف الذين توفي عنهم صلى الله عليه وسلم لا يبلغ عدة المجتهدين الفقهاء منهم أكثر من عشرين كالخلفاء والعبادة وزيد بن ثابت ومعاذ بن جبل وأنس وأبي هريرة وقليل، ولا باقون يرجعون إليهم ويستفتون منهم.

Isi tarha Allama Abdul Aziz Bukhari Hanafi رحمته الله ne to Kashf ul Asrar Sharah Usool Bazoodi mein nihayat zor se Hazrat Abu Huraira رضي الله عنه ka mujtahid hona likha hai aur uska inkaar karne waale ki tardeed ki hai, chunache farmate hain: “(iske baad ye ke) ham ye tasleem nahi karte ke Hazrat Abu Huraira رضي الله عنه faqeeh naa the, balke (ham kehte hain) ke wo faqeeh the aur asbaab e ijtehaad mein se koi sabab bhi aisa naa tha jo unme maujood naa ho, aur wo Sahaba Ikram رضي الله عنهم ke zamane mein fatwa diya karte the aur is zamana mein siwae mujtahid ke koi fatwa naa diya karta tha, aur Aap Rasool Allah ﷺ ke aali qadr ashaab mein se the. Allah in sab se raazi ho aur Aap s) ne in (Hazrat Abu Huraira رضي الله عنه) ke haq mein hafeza ki dua ki thi. Pas Allah Ta'ala ne unke haq mein Aap ﷺ ki dua qubool farmai aur saari duniya mein inka zikar aur unki hadees phail gai. Imam Ishaq Hanzali ne kaha ke hamare paas (masael) ahkaam mein kul 3000 hadeese'n saabit hui hain, jin mein se 1500 (sirf) Hazrat Abu Huraira رضي الله عنه ki rwmam Abu Yusuf رحمته الله at se hain. Aur Imam Bukhari ne kaha ke Hazrat Abu Huraira رضي الله عنه se muhajireen aur ansaar ki aulaad mein se 700 shakhso'n ne riwayat ki aur Sahaba Ikram رضي الله عنهم ki (bhi) ek jamat ne unse riwayat ki, pas unki hadees ko qiyaas se radd karne ki koi wajah nahi”.<sup>210</sup>

In hawalajaat se maloom ho gaya ke Hazrat Abu Huraira رضي الله عنه mamuli nahi, balke khaas darja ke mujtahid the, aur jin hanfiyo'n ne aapke ijtehaad ka inkaar kiya hai, ilm e hadees mein farmaaya hone ke sabab kiya hai.

### Amr e Chaharrum:

Amr e charrum, yaane Hazrat Ibne Abbas رضي الله عنه ke eteraaz ki haqeeqat you'n hai ke naa to unho'n ne Hazrat Abu Huraira رضي الله عنه ko ghair faqeeh samajh kar eteraaz kiya aur naa is hadees ko khilaf e qiyaas jaan kar radd kiya. Ye baat

<sup>208</sup> Qiyaas se murad hamne Isa bin Aaban ki zaati raae is liye bayan ki hai ke haqeeqat mein koi bhi saheeh hadees aqal e saheeh aur qiyaas e sharai ke khilaf nahi hoti. Jo kuch ikhtelaf hota hai wo qiyas karne waale shakhs ki raae se hota hai. So hadees ka martaba isse bohot buland hai ke wo kisi khaas shakhs ke qiyaas

ربنا لا تزغ قلوبنا بعد إذ هديتنا

<sup>209</sup> Fathul Qadeer Sharah Hidayah: V2 P141 (Printed by Nol Kishor)

<sup>210</sup> Kashf ul Asrar: V2 P703 (Egyptian Edition)





Ham paani laae to Aap ﷺ ne dono hath dhoe aur apne hatho'n ki taree se mu'n aur dono bazuo'n aur sar ko chua aur farmaya: Aag lagee hui cheez se wazu karna yehi hai.<sup>215</sup>

ثم أتينا بماء فغسل رسول الله صلى الله عليه وسلم يديه  
ومسح ببلل كفيه وجهه وذراعيه ورأسه، وقال: يا  
عكراش! هذا الوضوء مما غيرت النار.

Is hadees se saaf maloom ho gaya ke wazu ka lafz is taharat ke alaawa bhi bola jaata hai, jo “Namaz” ke liye makhsos hai.

Pas isi tarha Hazrat Ibne Abbas رضى الله عنه aag par pakee hui cheez ke khane ki hadees mein “Wazu” ke lafz ko sirf kulli karne aur hath dho lene par mahmool karte the. Lehaza ye kehna ke unho'n ne Hazrat Abu Huraira رضى الله عنه ko ghair faqeeh jaan kar aur unki riwayat ko khilaf e qiyaas jaan kar radd kar diya tha, durust naa tha. *Walhamdulillah*

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<sup>215</sup> Tirmizi; Mishkat: Kitab at Ta'aam



## Paachwaa'n Amr: Tehqeeq e Hadees e Misraat:

Hazrat Abu Huraira رضي الله عنه se marwi hai ke Rasool Allah ﷺ ne farmaya ke oonthni aur bakri ke thano'n mein doodh band naa karo aur jo aisee haalat ke baad is jaanwar ko khareede to isey dono amro'n mein se ek ka ikhteyar hai, baad iske ke isey doodh (kar aazma) le, agar isey pasand ho to rakh le aur agar naa-pasanad ho to wapas kar dewe aur ek sa'a<sup>216</sup> khajooro'n (saath dewe).<sup>217</sup>

عن أبي هريرة أن النبي صلى الله عليه وسلم قال: لا تصروا الإبل والغنم، فمن ابتاعها بعد ذلك فهو بخير النظرين بعد أن يحلبها إن رضىها أمسكها، وإن سخطها ردها وصاعاً من تمر.

Tasriya se ye murad hai ke jaanwar ke thano'n mein doodh rok rakha jaae, baaz log aisa karte hain, taa-ke is jaanwar ka doodh ziyada maloom ho aur kheedaar isey shauq se khareed le, choo'nke isme dhoka paaya jaata hai. Is liye Aap ﷺ ne isse roka aur farmaya aisa jaanwar khareede to ise wapasi ka ikhteyar hai aur ye bhi farmaya ke agar wapas kare to is doodh ke ewaz jo isne dhokar haasil kiya hai, ek sa'a khajore'n bhi saath de. Is hadees ko Imam Bukhari aur Muslim ke alaawa deegar aimma e hadees ne bhi riwayat kiya hai. Masalan Imam Malik, Imam Abu Dawood, Imam Tirmizi aur Imam Nisai رحمهم الله.

Rasool Allah ﷺ ki ye hadees apne matlab mein bilkul saaf hai aur is ki hikmat aur ma'aqooliyat a'ayaa'n hai ke aap dhoke fareb ke saude se mana farmate hain aur ye hukum aapke mansab ke bilkul munaasib hai. <sup>218</sup> وَيَرْكَبُ

Is hadees mein 2 hukum hain: "Khayaar e Rad" yaane wapas kar dene ka ikhteyar aur wapasi par doodh ke ewaz ek sa'a khajoor ka saath adaa karna.

Hanafiyya Ikram رحمهم الله ne in dono baato'n ka inkaar kiya hai, naa to wo wapasi ke ikhteyar ke qaael hain aur naa ta'am (khajoor) ke, kyou'nke hadees unke nazdeek qiyaas ke bar-khilaf hai. Aur Hazrat Abu Huraira رضي الله عنه se marwi hai aur wo unke nazdeek mujtahid nahi the, aur ghair mujtahid Sahabi ki jo riwayat khilaf e qiyaas ho, wo unke yaha'n maqbool nahi.

Is hadees ki sehat mein jo Imam Bukhari aur Imam Muslim رحمهم الله ki muttafeqa riwayat se ho, kya kalaam ho sakta hai? Hafiz ibne Hajar رحمهم الله saheeh hadees ke maraatib mein martaba oola ke zimne mein likhte hain:

Yaane martaba oola ki fazeelat mein wo ahadees bhi shamil hain, jin ko Shaikhain (Imam Bukhari o Muslim رحمهم الله) ne bilaa ittefaaq riwayat kiya ho.<sup>219</sup>

ويلتحق بهذا التفاضل ما اتفق الشيخان على تخريجه.

Aur Maulwi Abdullah Sahab Tonki Hanafi iske hashiya mein bain us sutoor mein "shaikhain" ke lafz par likhte hain: "Al Bukhari o Muslim".

Har-chand ke ye hadees darja oola mein hai, lekin taqleed ek aisee zabardast tehreek hai ke iska band Dalaael ki quwwat e qaahera se bhi ba-mushkil tootta hai.

Asnaad ki roo se is hadees mein koi jirah nahi ho sakti thi, usool e mohaddiseen ke roo se isme koi qadah nahi thi, is liye mazhabi paasdaari se is sunnat e saheeha ke radd karne mein itne heele taraashe gae ke is hadees ke raawiyo'n ki jalaalat e qadr par nazar rakhne wala aur Aap ﷺ ki is hakimaana o adilaana taaleem ki khoobi ko nazar e izzat o qadar daani se dekhne waal aur usool e tamaddun mein is hukum ke nihayat khoobi ko nazar e izzat o qadardaani se dekhne waal aur usool e tamaddun mein is hukum ke nihayat hi mufeed hone aur aam logo'n ko

<sup>216</sup> Ek Sa'a Iraqi ka wazan 4 ser angrezi ke barabar hota hai aur hijazi sa'a ka wazan taqreeban paune teen ser ke barabar. Imam Abu Yusuf رحمهم الله ne *Sadqa e Fitr* mein Iraqi sa'a chodkar Imam Malik رحمهم الله ki muafaqat mein hijazi sa'a ko ikhteyar kiya tha. Nafe kabeer

hashiya jame'e sagheer by Maulana Abdul Hai Lakhnawi P: 25 Note # 8 [Mir Sialkoti رحمهم الله]

<sup>217</sup> Bukhari & Muslim

<sup>218</sup> Surah Juma

<sup>219</sup> Sharah Nukhba: P27

dhoke fareb ke zarar se bachaane, balke khud dhoka dene waale ko batini khabaasat aur akhlaaqi badd-zubaani se paak karne ko samajhne waala, munsif mizaj insan hairan reh jaata hai ke ilaahi kya duniye mein is dil o dimaagh ke aadmi bhi hain, jo is hukum ko khilaf e qiyaas keh kar radd kar dete hain? ربنا لا تزغ قلوبنا بعد إذ هديتنا

Pehle ham is hadees (misrat) ke mutalliq mohaddiseen ki baaz ibaarate'n likhte hain, unse aapko pataa lag jaaega ke Sunnat e Rasool ﷺ ke haqeeqi qaael aur is par dil o jaan se aamil kaun hain? Aur isey sirf apni muafaaqat o matlab bar-aari ke waqt mahez taaeedi taur par naqal karne waale kaun hain?

#### 1. Khatimatul Huffaz Hafiz ibne Hajar "Fathul Baari" mein farmate hain:

Is hadees ke zahir ko jamhoor ahle ilm ne liya hai aur isi ke mutabiq Ibne Masood aur Abu Huraira رضي الله عنهما ne fatwa diya aur jamat e Sahaba Ikram رضي الله عنهم mein se inka koi bhi mukhalif nahi aur isi ke mutabiq taabaeen aur unke baad ke aimma mein se itni tadaad ke aimma ne kaha jinki ginti nahi ho sakti.<sup>220</sup>

وقد أخذ بظاهر هذا الحديث جمهور أهل العلم، وأفتى به ابن مسعود و أبو هريرة، ولا مخالف لهم من الصحابة، وقال به من التابعين ومن بعدهم من لا يحصى عدده.

#### 2. Ibne Sam-aani ne Istelaam mein kaha ke:

Sahaba Ikram رضي الله عنهم ki janib ta'aruz karna iske karne waale ke liye khazlaan (khuda ka saath naa hone) ki alaamat hai, balke ye baat ek bidat aur gumrahi hai aur Hazrat Abu Huraira رضي الله عنه to Aap ﷺ ki dua ki barkat se ziyada hifz se makhsoos the.<sup>221</sup>

وقال ابن السمعاني في الاصطلاح: التعرض إلى جانب الصحابة علامة على خذلان فاعله، بل هو بدعة وذلالة، وقد اختص أبو هريرة بمزيد الحفظ لدعاء رسول الله صلى الله عليه وسلم له.

#### 3. Imam Ibne Abdul Barr رحمته الله ne kaha ke:

Usool e riwayat ke roo se is hadees ki sehat o suboot par (aimma e hadees ka) ijma hai aur us shakhs ne jisne isey tasleem nahi kiya, aise uzar kiye hain, jinki hadeeqat kuch bhi nahi.

وقال ابن عبد البر هذا الحديث مجمع على صحته وثبوته من جهة النقل واعتل من لم يأخذ به بأشياء لا حقيقة لها.

#### 4.

Haqeeqat mein Quran o Hadees hi usool (shara'a) hain aur baaqi dono (ijma o qiyaas) ko unhi ki taraf lautaaya jaata hai, pas sunnat (Rasool Allah ﷺ) bila-isteqlal asal hai aur qiyaas fara'a hai. Pas asal ko fara'a se kis tarha radd kar sakte hain, balke hadees to bazat e khud ek asal hai, pas ye qaul kis tarha saheeh ho sakta hai ke koi asal apne aap ke khilaf ho.

والكتاب والسنة في الحقيقة هما الأصل، والآخران مردودان إليهما، السنة أصل، والقياس فرع، فكيف يرد الأصل بالفرع، بل الحديث الصحيح أصل بنفسه فكيف يقال: إن الأصل يخالف نفسه.

#### 5. Hafiz ibne Abdul Barr ne kaha ke:

Ye hadees khot aur daghaa ki mumaneat ke mutalliq asal hai, nez us shakhs ki wapasi ke ikhteyar ke liye asal hai, jis par fareb ki roo se aeb zahir naa kiya gaya ho. Nez is baare mein asal hai ke ba'ae tamaam ho jaati hai aur faasid nahi hoti<sup>222</sup>. Nez is amr mein asal hai ke wapasi ki ikhteyar ki muddat 3 din hain<sup>223</sup>. Nez

قال ابن عبد البر: هذا الحديث أصل في النهي عن الغش، وأصل في ثبوت الخيار لمن دلس عليه بغيث، وأصل في أنه لا يفسد أصل البيع، وأصل في أن مدة الخيار ثلاثة أيام، وأصل في تحريم التصرية وثبوت الخيار بها.

<sup>220</sup> Fathul Baari

<sup>221</sup> Istelaam by Ibne Sam-aani

<sup>222</sup> Kyounke agar be'e tamaam naa hoti to Aap ﷺ rakh lene ka ikhteyar naa dete.

<sup>223</sup> Muslim ki ek riwayat mein hai ke wapasi ka ikhteyar 3 din tak hai.

tasreeh ki hurmat aur uski wajah se suboot e khiyaar mein asal hai.<sup>224</sup>

6. Isi tarha Hazrat Shah Waliullah Sahab رحمته اللہ علیہ isi hadees ke zimm mein farmate hain:

Aur baaz ne jin ko (janab Khudawadi se) is hadees par amal karne ki taufeeq nahi mili, apne paas se ek qaaeda ghad kar uzar kar diya hai ke jo hadees ko ghair faqee raawi riwayat kare, jab isse is ke mutalliq qiyaas ka darwaza (bilkul) band ho jaata ho to is hadees par amal nahi kiya jaaega.<sup>225</sup>

واعتذر بعض من لم يوفق للعمل بهذا الحديث قاعدة من عند نفسه فقال: كل حديث لا يرويه إلا غير الفقيه إذا انسد باب الرأي فيه يترك العمل به.

In ibaarato'n se waazeh hai ke mohaddiseen ko Sunnat e Rasool ﷺ ki kitni ria'ayat aur himaayat hai ke is ki khilaf warzi karne waale par haleem se haleem aur mateen<sup>226</sup> se mateen shakhs ki tabiyat bhi hil gai hai.

Iske alaawa ek ye bhi sochne ka muqam hai ke Imam Abu Hanifa رحمته اللہ علیہ ke baaz shagird masalan Imam Zafar رحمته اللہ علیہ bhi is amr mein mohaddiseen ke muafiq hain aur ba-mojib ek riwayat ke Imam Abu Yusuf رحمته اللہ علیہ bhi is amr mein mohaddiseen ke muafiq hain. Chunache Allama Aini Hanafi رحمته اللہ علیہ ne isey khud likha hai aur Allama Abdul Aziz Bukhari ne Kashf ul Asara Sharah Usool Bazoodi mein iska zikar kiya hai.

Chunache farmate hain: <sup>227</sup>”ونقل عن أبي يوسف في بعض أماليه أنه أخذ بحديث المصراة وأثبت الخيار للمشتري“

Iske baad ham ye bhi kehte hain ke accha Sahabi, ghair faqeeh ki riwayaat ko aap ne iske mukhalif qiyas hone ki soorat mein matrook ul amal qaraar diya hai. Lekin jab aap faqeeh o mujtahid sahabi ki riwayat ko har chand ke wo mukhalif qiyaas ho tasleem karte hain aur qiyas ko tark kar dete hain to agar Hazrat Abu Huraira رضي اللہ عنہ ki muafaqat mein ek a'ala darja ak mujtahid sahabi bhi yehi fatwa de to phir to ye samajh lena chaahiye ke Hazrat Abu Huraira رضي اللہ عنہ be-samjhi se riwayat nahi kar rahe hain aur nez ye ke unki ye riwayat qiyaas ke bhi kihlaf nahi hai.

Imam Bukhair bhi kitne door andesh hain ke jo kuch aap (hanafiyya) peeche kehne waale hote hain, wo inko pehle hi khatak jaata hai. Leejiye, Hazrat Abu Huraira رضي اللہ عنہ ki riwayat ke baad Imam Bukhari رحمته اللہ علیہ, Hazrat Abdullah bin Masood رضي اللہ عنہ ka fatwa naqal karte hain, jinki faqaahat o riwayat ka etebaar hanafi mazhab mein khusoosiyat se hai.

Abdullah bin Masood رضي اللہ عنہ kehte hain: Jisne aisee koi bakri khareedi jiska doodh iske thano'n mein roka hua tha, to agar wo shakhs is bakri ko wapaa kare to iske saath ek sa'a tmr khajoor bhi de aur Aap ﷺ ne is baat se bhi mana kiya hai ke (bahar se) maal (laane waalo'n) ko aagey se jaakar mile'n (aur unki shaher ke narkh se naa-waqifi ki halat mein khareed le'n).<sup>228</sup>

عن عبدالله بن مسعود قال: من اشترى شاة محفلة فردها فليرد معها صاعا من تمر، ونهى النبي صلى الله عليه وسلم تلقى البيوع.

Hafiz Ibne Hajar رحمته اللہ علیہ is riwayat ki nisbat famrate hain:

Mere khayal mein Imam Bhukari رحمته اللہ علیہ Hazrat Ibne Masood رضي اللہ عنہ ki hadees Hazrat Abu Huraira رضي اللہ عنہ ki hadees ke peeche is nukta ke liye laae hain ke is baat ki taraf ishaara kare'n ke Hazrat Ibne Masood رضي اللہ عنہ ne bhi Hazrat Abu Huraira رضي اللہ عنہ ki hadees ke muafiq fatwa diya hai. Pas agar Hzrat Abu Huraira رضي اللہ عنہ ki hadees saheeh o saabit naa

وأظن أن لهذه النكتة أورد البخاري حديث ابن مسعود عقب حديث أبي هريرة إارة منه إلى أن ابن مسعود قد أفتى بوقف حديث أبي هريرة، فلو أن خبر أبي هريرة في ذلك ثابت لما خالف ابن مسعود القياس الجلي في ذلك.

<sup>224</sup> Fathul Baari: V3 P373 (Delhi print)

<sup>225</sup> Hujjatullahil Baglegaha: V2 P103

<sup>226</sup> Muraad Hazrat Shah Sahab رحمته اللہ علیہ hain. [Mir Sialkoti رحمته اللہ علیہ]

<sup>227</sup> Kashf ul Asrar Sharah Usool Bazoodi: V2 P703

<sup>228</sup> Bukhari Hamil Fathul Baari: V3 P373 (Delhi Print)

hoti to Hazrat Ibne Masood رضي الله عنه is baare mein qiyaas e jalee ke khilaf naa karte.

Is amr ki taraf Hazrat Shah Sahab bhi raawi ghair faqeeh waale uzar ka radd karte hue ishara karte hain:

Aur ye qaaeda ba-zaat e khud ghalat hone ke alaawa hamar is pesh iftaada soorat par muntabiq bhi nahi hota, kyou'ne is hukum ko Imam Bukhari رحمته الله ne Ibne Masood رضي الله عنه se bhi riwayat kiya hai aur tere liye ye kaafi hai.<sup>229</sup>

وهذه القاعدة على ما فيها لا تنطبق على صورتنا هذه لأنه أخرجه البخاري عن ابن مسعود أيضاً، وناهيك به.

Yaane Ibne Masood رضي الله عنه ka mujtahid hona musallam kul hai, isme kisi ko kalaam nahi.

Hazrat Ibne Masood رضي الله عنه ki riwayat ke mutalliq ham is muqab par ek aur tehqeeqi nukra bhi likhte hain ke Hazrat Ibne Masood رضي الله عنه ka ye fatwa 2 haal se khaali nahi, yaa to unho'n ne Aap ﷺ se suan aur us waqt isko aapki taraf musnad karke riwayat nahi kiya, yaa wo apne ijtehaad o qiyaas se kehte hain.

Shaq e awwal, yaane Aap ﷺ se sunkar kaha ho to Hazrat Abu Huraira رضي الله عنه ki riwayat ke mutalliq ho uzar tha wo jaata raha. Kyou'ne Hazrat Ibne Masood رضي الله عنه bilaa ittefaq mujtahideen e sahaba ke in chand afraad mein se hain, jinka shumar ungliyo'n par ho sakta hai aur Allama Ibne Hammam Hanafi ki ibaarat se unke asma oopar manqool ho chuke hain, 20 se ziyaada nahi hain.

Aur agar shaq e saani hai to bhi Hazrat Abu Huriara رضي الله عنه ki nisbat ye uzar jaata raha ke wo qiyaas ke khilaf hai, kyou'ne agar qiyaas ke khilaf hoti to aise Jaleel ul qadar sahabi mujtahid ka qiyaas iske muafiq kyou'n padta?

Lekin hamri tehqeeq ye hai ke Hazrat Ibne Masood رضي الله عنه ijtehaad se fatwa nahi dete, balke Aap ﷺ se sunkar kehte hain aur aapki taraf isnaad naa karne mein koi harj nahi. Kyou'ne baaz deegar Sahaba Ikram رضي الله عنهم bhi aur bil-khusoos Hazrat Ibne Masood رضي الله عنه ki bhi aadat se paaya gaya hai ke wo baaz auqaat mas-ala ka zikar kar dete the aur isey Aap ﷺ ki taraf musnad nahi karte the. Halaa'nke wo hadees marfoo o musnad hoti thi, aur is amr ko ulama e ahdees ba-khoobi pehchaante hain aur chandaa'n mohtaaj e suboot o byaan nahi.

Chunache Usool e Bazoodi mein hain:

Aur Sahaba Ikram رضي الله عنهم kabhi isnaad se khamosh rehte the.<sup>230</sup>

وقد كانوا يسكتون عن الإسناد.

Hamari tehqeeq ki binaa 2 baato'n par hai:

Awwal is par ke isme “صاعاً من تمر” bhi maujood hai, jo Hazrat Abu Huraira رضي الله عنه ki marfoo riwayat mein hai aur ye bayan miqdar hai aur maqadeer ka taqarrur qiyas se nahi hota. Balke wo ek sharai hukum hai, jiska taqarrur sirf Allah o Rasool ﷺ ka haq hai. Qiyas se hukum e sharai ki illat o hikmat ko samjha karte hain, miqdaar e shariyya aur ahkaam e shara'a muqarrar nahi kiye jaate. Phir to mansab tashre'e mein shirkat ho jaaegi. نعوذ بالله من ذلك

Chunache is usooli mas-ala ko Hazrat Shah Sahab رحمته الله ne Hujjatullahil Baalegha mein bilaa isteqlal nihayat mabsoot aur mudallal bayan kiya hai.<sup>231</sup>

Pas jis tarha Hazrat Abu Huraira رضي الله عنه ne Aap ﷺ se sunkar is mas-ala ko zikar kiya, isi tarha Hazrat Ibne Masood رضي الله عنه ne bhi Aap ﷺ ki zuban, wahee e tarjuman se sunkar zikar kiya. Ek ne musand zikar kiya aur ek ne musnad zikar nahi kiya. Mas-ala ek hi hai aur wo qiyas ke mutallq nahi. Iski taa'eed isse bhi hoti hai ke yehi mas-ala Ibne Majah mein Hazrat Ibne Masood رضي الله عنه se rafa'an bhi marwi hai. Go rafa'a ki is tasreeh mein mohaddiseen ko kalaam hai aur isi

<sup>229</sup> Hujjatullahil Baalegha: V2 P103

<sup>231</sup> Hujjatullahil Baalegha: V1 (Egyptian Print)

<sup>230</sup> Usool e Bazoodi: Bahes Taqleed us Sahaabi: V3

liye Imam ul Mohaddiseen Imam Bukhair ne isey apni saheeh mein rafa'an riwayat nahi kiya. Lekin Allama Aini Hanafi bawajood mazhab e hanafi ki be-had himayat karne ke, isey tasleem karte hain.

Chunache farmate hain:

Aap ﷺ ne tasriya se manaa farmaya aur Imam Ibne Majah ne Hazrat Ibne Masood رضي الله عنه se riwayat kiya ke unho'n ne kaha ke main saadiq o masdooq Abul Qasim Muhammadur Rasool Allah ﷺ par (dil o jaan se) shahaadat deta hu'n ke Aap ﷺ ne farmaya: Mahfilaat (wo jaanwar jinka doodh thano'n mein rok rakha jaae) ki ba'ae (ek qism ka) fareb hai aur kisi musalman ke liye fareb halal nahi (Allama Aini kehte hain) Main kehta ho'n ke is amr par sab muttafi'q hain ke tasriya haraam hai aur dagha aur fareb hai.<sup>232</sup>

وقد نهى انبي صلى الله عليه وسلم عن التصرية،  
وروى ابن ماجه من حديث ابن مسعود أنه قال: أشهد  
على الصادق المصدوق أبي القاسم صلى الله عليه وسلم  
أنه قال: بيع المحفلات خلاية، ولا تحل الخلاية لمسلم.  
انتهى، قلت: والكل مجمعون على أن التصرية حرام  
وغش وخداع.

Doosri baat, jis par hamari tehqeeq ki binaa hai. Ye hai ke Hazrat Ibne Masood رضي الله عنه ki riwayat ka akheer hissa Bukhari mein bhi marfoo hai. Wo ye hai:

Aur mana kiya Nabi ﷺ ne un logo'n ko aagey se jaakar milne se jo bahar se ba'ae ki cheeze'n laawe'n.

ونهى النبي صلى الله عليه وسلم عن تلقي البيوع.

Jis tarha ye huakm Hazrat Abdullah bin Masood رضي الله عنه ki riwayat ka ek tukda hai, isi tarha Hazrat Abu Huraira رضي الله عنه ki riwayat ka bhi ek tukda hai. Yaane jis tarha Hazrat Ibne Masood ki riwayat mein "Ba'ae Misrat" yaane doodh band kiye hue jaanwar ki ba'ae aur mumaneat talqi rakbaan 2 amro'n ki nisbat hukum hain, isi tarha Hazrat Abu Huraira رضي الله عنه ki riwayat mein bhi ye dono amr maujood hain aur kuch aur ahkaam bhi hain. Chunache wo riwayat bhi Imam Bukhari رحمه الله ne Hazrat Abdullah bin Masood رضي الله عنه ki riwayat ke saath likh di hai aur wo is tarha hai:

Hazrat Abu Huraira رضي الله عنه kehte hain ke Rasool Allah ﷺ ne farmaya tum aagey jaakar naa mil, maal laane waale qafilo'n ko aur koi shakhs doosre ke saude par sauda naa kare. Aur qeemat badhaane ke liye (numaeshi) khareedaar naa bano, aur koi shehri bahar waale ke liye naa beche aur bakri waghaira ke thano'n mein doodh naa rok rakho aur jo shakhs aisa jaanwar khareede to wo doodh kar dekh lene ke baad 2 amro'n mein se ek ka mukhtaar hai. Agar isye pasand ho to rakh le aur agar naapasand ho to wapas karde aur (wapsi ki soorate mein) is doodh ke ewaz asal maalik ko ek sa'a khajooro'n bhi de.<sup>233</sup>

عن أبي هريرة أن رسول الله صلى الله عليه وسلم قال:  
لا تلقوا الركبان، ولا يبيع بعضكم على بيع بعض، ولا  
تتاجشوا، ولا يبيع حاضر لباد، ولا تصروا الغنم، ومن  
ابتاعها فهو بخير النظرين بعد أن يحلبها إن رضيها  
أمسكها، وإن سخطها رجها وصاعاً من تمر.

Is riwayat se Imam Hammam waala Muqam Najm al Mohaddiseen Siraj ul Mujtahideen ne samjha diya ke Hazrat Ibne Masood رضي الله عنه ki riwayat mein tasreeh bil rafa'a nahi hai. Lekin wo asal mein marfoo hi hai, kyou'nke dono sahabyo'n ki riwayat mein dono amr mazkoor hain.

Allahu Akbar! Imam Bukhari رحمه الله bhi door-ras aur kaise daqeeqa shanaas aur fun e hadees ke kaise nukta daan hain.  
الهم اجزه عن أمة نبيك جزاء حسنا وافرا

Haasil kalaam ye ke ye mas-ala mahez Hazrat Abu Huraira رضي الله عنه hi se manqool nahi ke isey mukhalif qiyas samajh kar radd kar diya jaae. Balke ek mujtahid sahabi se bhi manqool hai, jiska etebaar hanafi mazhab mein khusoosiyat se hai.

<sup>232</sup> Umdatul Qari by A'aini Hanafi: V5 P521

<sup>233</sup> Bukhari Hamil al Fatah: Dahelwi: V8 P373

## Imam Abu Hanfia رحمته الله Ke Mazhab Ki Tehqeeq:

Ab is panchwee'n number mein ek bahes ka kuch hissa baaqi reh gaya, yaane is baare mein Imam Abu Hanifa رحمته الله ke mazhab ki tehqeeq. So maloom ho ke awwal to ham usoolan ye kehte hain ke Imam Abu Hanifa رحمته الله is baat ke qael hi nahi the ke sahabi aur ghair faqeeh ki riwayat jo qiyas ke khilaf ho qaabil e tark hoti hai. Iska kuch bayan to sabeqa number duwwam mein ho chuka aur baaqi ab kya jaata hai. Isko ham do (2) tarha par bayan karte hain: Aur is tarha ke deegar juziyat ko dekh kar keh sakte hain ke Hazrat Imam Abu Hanifa رحمته الله hadees ke hote qiyaas ko tark kar dete the.

Khaas kar Abu Huraira رضي الله عنه ki riwayat hi se kai masael mein qiyas ke khilaf aur hadees ke muafiq amal kiya. Chunache khatmatul huffaz isi mas-ala ki tehqeeq ke zimn mein farmate hain:

*Aur hanfiyo'n ne is hadees misrat ke maan-ne mein chand ek uzar kiye hain kisi ne to hadees mein ye ta'an kar diya ke wo Abu Huraira رضي الله عنه ki riwayat se hai aur wo lbne Masood رحمته الله waghaira fuqahae Sahaba Ikram رضي الله عنهم ki tarha naa the. Pas jo kuch unho'n (Abu Huraira رضي الله عنه) ne qiyas jalee ke khilaf riwayat kiya, isey nahi liya jaaega. (Jalle Jalaalahu) aur ye aisa kalaam hai ke uske qael ne isse apne aapko dukh mein daala aur sirf iska zikar kar dena hi iske radd ki takleef se ghani kar deta hai aur beshak Imam Abu Hanifa رحمته الله ne qiyas jalee ko Hazrat Abu Huraira رضي الله عنه aur in jaise deegar Sahaba Ikram رضي الله عنهم ki riwayat ke muqable mein tark kar diya hai. Jaise ke nabeez tamr se wazu karne aur namaz mein qehqaha maar kar ha'nsne se wazu ke tooth jaane aur deegar masael main.<sup>234</sup>*

واعتذر الحنفية عن الأخذ بحديث المصراة بأعذار شتى فمنهم من طعن في الحديث لكونه من رواية أبي هريرة ولم يكن كابين مسعود وغيره من فقهاء الصحابة فلا يؤخذ بما رواه مخالفا للقياس الجلي، وهو كلام آذى قائله به نفسه، وفي حكايته غنى عن تكلف الرد عليه، وقد ترك أبو حنيفة القياس الجلي لرواية أبي هريرة وأمثاله كما في الوضوء بنبذ التمر، ومن القهقهة في الصلوة وغير ذلك.

Aur Hazrat Shah Sahab رحمته الله farmate hain:

*Aur fuqahae hanafiyya ne ek ye qaaeda banaaya ke ghair faqeeh ki hadees par amal karna wajib nahi hoga, jabke isse qiyas ka darwaza and hota ho aur unho'n ne "hadees e misraat" ko tark karke aisa karke bhi dikha diya. Phir unke is qaaeda par hadees qeh-qaha aur bhoole se khaalene waale ka roza naa toothne ki hadees se jo ilzam warid hua to unho'n ne iske jawab mein takalluf se kaam liya aur jo kuch hamne bayan kiya hai. Iski misaale'n bohot hain. Dhoondh bhaal karne waale par makhfi nahi aur jo padtaal aur talash naa kare. Ise ishaara kiya, taweel bayan bhi kafi nahi aur tere liye mahez mohaqqiqeen ka ye qaul kaafi hai. Jo unho'n ne kaha ke ye mas-ala ko jo (sahabi) quwwat e hafeza aur taqwa aur*

وأصلوا لا يجب العمل بحديث غير الفقيه إذا انسد باب الرأي، وخرجوا من صنيعهم في ترك حديث المصراة ثم ورد عليهم حديث القهقهة وحديث عدم فساد الصوم بالأكل ناسيا فتكلفوا في الجواب وأمثال ما ذكرنا كثيرة لا تخفى على المنتبغ، ومن لم يتتبع لا تكفيه الإطالة فضلا عن الإشارة ويكفيك دليلا على هذا قول المحققين في مسئلة لا يجب العمل بحديث من اشتهر بالضبط والجهاد دون الفقه إذا انسد باب الرأي كحديث المصراة أن هذا مذهب عيسى بن أبان واختاره كثير من المتأخرين، وذهب الكرخي و تبعه كثير من العلماء إلى عدم اشتراط فقه الراوي لتقدم الخبر على القياس.

<sup>234</sup> Fathul Baari: V8 P371 (Delhi Edition)



deendaari mein mashoor ho lekin fiqa o ijtehaad mein maaroof naa ho to is hadees par hajbke isse qiyaas ka darwaz band hota ho amal karna wajib nahi. Masalan “Hadees misrat” ye mazhab e Isa bin Abaan ka hai aur bohut se muta-akkhireen ne (iski paerwee mein) is amr ko ikhteyar kiya hai aur Imam Karkhi رحمته الله ka mazhab ye hai ke hai ke raawi ka mujtahid hona shart nahi hai. Kyou’nke hadees (saheeh) qiyas par (behre haal) muqaddam hai aur bohut se ulama ne Imam Karkhi ki paerwee ki hai.

Inka qaul ye hai ke ye qaaeda hamare mashaakeh (hanafiyya) se manqool nahi hai balke unse to ye manqool hai ke (saheeh) khabar e wahed (behrehaal) qiyas par muqaddam hai. Kya tu nahi dekhta ke unho’n ne Hazrat Abu Huraira رضي الله عنه hi ki is hadees par (baraabar) amal kiya ke rozadaar jab bhool kar kuch khaale yaa pee le (to iska roza nahi toothta) agarche ye qiyas ke khilaf hai. Hatta ke Imam Abu Hanifa رحمته الله ne keh diya ke agar (is baare mein) ye riwayat naa hoti to main qiyas se fatwa deta”.<sup>235</sup>

قالوا: لم ينقل هذا القول عن أصحابنا، بل المنقول عنهم أن خبر الواحد مقدم على القياس، ألا ترى أنهم عملوا بخبر أبي هريرة في الصائم إذا أكل أو شرب ناسياً، وإن كان مخالفاً للقياس، حتى قال أبو حنيفة رحمه الله لو لا الرواية لقلت لا لقياس.

Doosra tareeq Imam Abu Hanifa رحمته الله ke mazhab ki tehqeeq ka ye hai ke Hafiz ibne Hajar رحمته الله ke kalaam mein oopar guzar chuka hai ke jamat Sahaba Ikram رضي الله عنهم mein is amr mein Hazrat Abu Huraira رضي الله عنه aur Hazrat Ibne Masood رضي الله عنه ke mukhalif koi nahi tha. Aur Imam Abu Hanifa رحمته الله ka mazhab hai ke jis amr mein Quran o Hadees se daleel naa miley aur jamat e Sahaba Ikram رضي الله عنهم mein bhi ikhtelaaf naa ho. Isme aap Sahaba Ikram رضي الله عنهم ke aqwaal se bahar nahi jaate. Pas jis amr mein hadees marfoo bhi maujood ho aur isme ek aise mujtahid Sahaba Ikram رضي الله عنهم ka fatwa bhi ho. Jiski azmat unke dil mein baghayat hai aur is amr mein jamat e Sahaba Ikram رضي الله عنهم mein bhi ikhtelaf naa ho to iski khilaf warzi Ahle Hadees ka mazhab nahi ho sakta.

#### Chettha Amr:

Yaane khabar e wahed ke liye muafaqat Kitab o Sunnat mashoorah ka shart hona. So iska bayan is tarha hai ke ye qaaeda to sunehra hai, lekin haqeeqat mein sunnat e saheeha ko taal dene ka khufiyya aur mazhab e heela hai. Kyou’nke ye qaaeda is hadees par chaspaa’n nahi hota. Quran e Majeed ki koi ayat Aap ﷺ ki koi saheeh o mashoor hadees ya kam-az-kam saheeh khabar e wahed aisee nahi. Jisme is “hadees e misrat” ke khilaf hukum mazkoor ho aur isey iska mukhalif keh kar radd kar diya jaae. Ulama e Hanafiyya ne is amr mein jo kuch likha hai wo Kitab o Sunnat ke baaz ahkaam se nataej akhaz karke ek hukum ko apne zahen mein jamaa liya hai. Phir is hadees ke hukum ko is apne samajhne hue zehni hukum ke khilaf qaraar de kar hadees e Rasool ﷺ ko taaldiya hai aur is rawish se Aap ﷺ ne mana farmaya hai.

Chunache warid hai:

Aap ﷺ ne kuch logo’n ko Quran mein jhagda karte suna to aapne faramya ke tumse pehle log isi rawish ki wajah se halak hue ke unho’n ne kitabullah ki baaz ayaat ko baaz se takraaya. Aur Kitabullah ki ayat to ek doosre ki tasdeeq karti hui naazil huee’n. Pas tum baaz

سمع النبي صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قوماً يتدارون في القرآن فقال: إنما هلك من كان قبلكم بهذا، ضربوا كتاب الله بعضه ببعض، وإنما نزل كتاب الله يصدق بعضه

<sup>235</sup> Hujjatullahil Baalegha: V1 P160



ko baaz se naa jhutlaao, jo baat tumko kitabullah se maloom ho jaae, wo keh do aur jo maloom ho jaae. Wo kehdo aur jo maloom naa ho isey iske jaanne waale ke supurd kardo (yaane khud isme lab kushaai naa karo).<sup>236</sup>

بعضاً، فلا تكذبوا بعضه ببعض، فما علمتم منه فقولوا: وما جهلتم فكلوه إلى عالمه.

Pas jaaez nahi ke nusoos Kitab o Sunnat ko aapas mein takra kar baaz ko baaz se radd kar de'n. Iske baad ye bhi samajh lena chaahiye ke shart mazkoora baala ke ma'ane ye nahi haink e kisi ayat yaa sunnat mashoorah se jo kuch kisi ne ijtehaad se mustambat kiya hai. Iski muafaaqat zaroori hai. Balke uske ma'ane to ye hain ke jo huakm is khabar e wahed mein mazkoor hai, kisi ayat e qurani ya sunnat e mashoorah maqboola mein uske khilaf mazkur naa ho. Masalan "hadees e tasriya" mein 2 hukum hain.

Ek tasriya par mishtari ko wapaa ka ikhteyar, duwwam waapsi ki soorat mein ek sa'a khujoor ka saath adaa karna. Pas iski mukhalifat mein koi aisee ayat yaa hadees mashoor (yaa kam-az-kam saheeh khabar wahed hi sahi) pesh kardi jaae. Jisme in dono hukmo'n ke khilaf hukum ho. Yaane is mein tasriya wapsi ka haq zaael kiya gaya ho aur doodh muft mein hazm kar jaana farmaya gaya ho aur ham nihayat yaqeen se kehte hain ke Quran o Hadees mein koi aisee nass naa milegi aur naa aaj tak ulama e hanafiyya ko mili hai. Warna wo apni ijtehaadi quwwat ko sarf karne par majboor naa hote.

Allama A'aini Hanafi راجع ne sharah saheeh bukhari mein jis qadr umoor zikar kiye hain, wo sab istembaati hain. Jinki muafaaqat Allah ke Rasool ﷺ aur uski shara'a ke ameen o mubeen salawat Allah a'alai wa salaama par laazmi gardaa'nti aks mauzoo hai aur yehi tauzeeh hai Fathul Baari ki is ibaaarat ki jo sabeqan guzar chuki hai. Yaane فكيف يرد الأصل بالفرع yaane hadees e Rasool ﷺ ko, jo asal hai, qiyaas se, jo fara'a hai, kis tarha radd kar sakte hain?

Bawajood iske phir bhi ulama e hadees unme se ek-ek ka jawab de kar sabkdosh ho chuke hain aur hafiz Ibne Abdul Barr راجع ke kalaam se unhi ki nisbat لا حقيقة لها yaane wo bilkul be-haqeeqat hain ka hukum guzar chuka hai. Aur Fathul Baari aur Neel ul Autaar aur Elam al Muwaqeen mein bit tafseel mazkoor hain.

#### Saatwaa'n Amr:

Yaane riwayat الخ يكثر لكم الأحاديث عنى... الخ jawab ye hai ke ye riwayat bilkul jhooti aur mauzoo hai aur saheb e Usool e Shashi ki fun e hadees se be-khabri ki daleel hai. Aur Usool e Sahshi ke baaz mehshi to aise bhi hue jinho'n ne iska pataa Saheeh Bukhari mein bataya hai halaa'nke ye riwayat Bukhari mein naa hai aur naa ho sakti hai. Kyou'nke ye haqeeqat mein mauzoo hai aur is baat ko khud hanafiyya ne tasleem kiya hai.

Chunache Allama Taftazaani talweeh mein isi mas-ala, yaane khabar e wahed ke silsila mein Hadees Misrat ke zikar ke baad is riwayat ki nisbat farmate hain:

Is baat par Aap ﷺ ke is qaul se istedlal kiya gaya hai ke aapne farmaya: Mere baad tumhare paas meri bohot si ahadees bayan ki jaae'ngi, pas jab tumhare paas meri taraf se koi hadees riwayat ki jaae to isey Kitabullah par pesh karna, pas jo iske muafiq ho. Isey qubool kar lena aur jo uske khilaf ho, usey radd kar dena".<sup>237</sup>

Iska ye jawab diya gaya hai ke khabar e wahed hai aur isse baaz aqsaam e hadees yaane hadees e mutawaatir aur hadees e mashoor makhsoos hain. Pas ye (hadees) qatai nahi ho sakti, pas isse usool ka (ye) mas-ala kis tarha saabit ho sakta hai. Alaawa iske ye bhi hai ke ye

واستدل على ذلك بقوله عليه السلام: يكثر لكم الأحاديث من بعدى، فإذا روي لكم عنى حديث فاعرضوه على كتاب الله فما وافق فاقبلوه وما خالفه فردوه.

وأجيب بأنه خبر واحد، وقد خص منه البعض، أعني المتواتر والمشهور فلا يكون قطعياً فكيف يثبت به مسألة الأصول على أنه مما يخالف عموم قوله تعالى "وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ"

<sup>236</sup> Musnad Ahmad; Ibne Majah

<sup>237</sup> Talweeh: V2 P9 (Egyptian Print)

فَأَلْتَهُمَا" وقد طعن فيه المحدثون بأن في رواته يزيد بن ربيعة وهو مجهول، وترك في أسناده واسطة بين الأشعث وثوبان فيكون منقطعاً وذكر يحيى بن معين ربعة وهو مجهول، وترك في أسناده واسطة بين الأشعث وثوبان فيكون منقطعاً وذكر يحيى بن معين رحمه الله أنه حديث وذعته الزنادقة وإبراده البخاري إياه في صحيح لا ينافي الانقطاع.

Hadees e Misrat hukum ma'aqool o haakimaana aur adl o insaaf ka paemana hai. Pehle qiyaas e sharai ki haqeeqat samajh leni zaroori hai. Aur wo ye hai ke hamare saamne koi aisa amr ajaawe jike hukum ke liye koi khaas nass e sharai Quran ya Hadees se hame'n maloom nahi. Pas ham Kitab o Sunnat mein nazar karke koi aisee nass maloom kare'n, jisse is pesh iftadah amr ko talluq ho. Aur in dono mein ek illat e jaamea paai jaae. Pas is illat e jaamea ki wajah se ham is pesh iftadah e amr par wohi hukum laga de'n jo is mansoos amr mein Share'e ﷺ ki taraf se lagaa hua hai. Pas ye hai haqeeqat qiyas e sharai ki.

*Qiyas ye hai ke asal (yaane Nas Quran o Hadees) ka hukum fara'a (amr pesh iftada) par illat e jaamea ki wajah se lagaaya jaae. Jiska idraak mujarrad lughat se naq ho.*<sup>239</sup>

هو تعدية الحكم من الأصل إلى الفرع بعلّة متحدة، لا تدرك بمجرد اللغة.

*Aur shariyat mein qiyas naam hai fara'a ka asal ke masaawi hone ka illat hukum mein".*

وفي الشرع مساواة الفرع للأصل في علة حكمه.

Yaane istelah mein qiyas ye hai ke ek mahel doosre ke masawi ho, iske hukum e sharai ki illat mein jo mujarrad lughat se maloom naa ho sakta ho.<sup>240</sup>

وفي الاصطلاح: مساواة محل لآخر في علة حكم له شرعي، لا تترك من نصه بمجرد اللغة.

*Yaane qiyas tamseel hai ek soorat ki doosri surat se is illat e jaamea mein jo dono ke darmiyan ho.*<sup>241</sup>

تمثيل صورة بصورة في علة جامعة بينهما.

In sab ibaarato'n se waazeh ho gaya ke qiyas o ijtehaad ki zaroorat is amr mein padti hai jisme nass sharai maloom naa ho yaa maujood naa ho aur ye bhi ke qiyas ki binaa nusoos e Quran o Hadees par hai. Jiske ghair mansoos ka

238 Allama Taftazaani ka is riwayat ko Imam Bukhari رحمہ اللہ ki takhreej qaraar dena bilkul ghalat hai. Bhala ye munkar mauzoo riwayat Bukhari mein kaise ho sakti hai? Allama ne baaz mehshiyo'n ki paerwee se baghair tehqeeq ke aisa likh diya hai. Aur aisee baate'n kutub e fiqa mein bohut hain ke unki naqal dar naqal ghalat hi hoti gai. Masalan Saheb e Noor ul Anwaar ne lika ke

Quran mein hai: **وَأَسْجُدُوا** aur **هَالَاا'NKE** Quran mein is tarha hai: **يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا** aur fuqaha isey ghalat hi naqal kiye jaate hain.

<sup>238</sup> Tauzeeh: V2 P52

240 Tehreer: V3 P117

<sup>241</sup> Hujjatullahil Balegha: V1 P135 (Egyptian Print)

hukum akhaz kiya jaata hai aur is zaroorat ko rafa'a kiya jaata hai. Is liye usool bila itefaaq kehte hain qiyas mazhar e hukum hota hai naa ke musbat e hukum. <sup>242</sup>

Yaane qiyaas se isk hukum ko zahir kiya jaata hai, jo nusoos e sharai mein malhoos share'e hai. Naake nae sirey se kisi hukum ki ejaad.

Chunache Saheb e Tauzeeh farmate hain:

*Pas qiyas e sharai ye nahi ho sakta ke kisi khaas nass e sharai ko ijtehaad o istembaat se radd kar diya jaae.*<sup>243</sup>

وهذا ما قالوا: إن القياس مظهر للحكم لا مثبت.

Khulasa al Amr ye ke qiyas e sharai ye hai ke mansusaat e Quran o Hadees ko asal banaa kar mansoos ka hukum maloom kiya jaae. Ye nahi ke nusoos e Quran o Hadees ko jo usool e shara'a hain. Apne istembaat se radd kar diya jaae. *وهل هذا إلا عكس الموضوع* Yaane isse to asal haqeeqat hi palat jaaegi aur asal (Quran o Hadees) fara'a ho jaaega aur fara'a (qiyas) asal ho jaaegi. Jaisa ke Fathul Baari se sabeqan Hafiz Ibne Abdul Barr رضى الله عنه ke qaul se guzar chuka.

Isse saaf maloom ho gaya ke hadees misrat isaalah nusoos e sharai mein se hai aur apne suboot ke liye kisi qiyas ki mohtaaj o mamnoo e ehsan nahi. Lekin choo'nke har hukum e sharai apne andar ek maslehat o hikmat rakhta hai. Jisme bandagaan e khuda ki duniyawi o ukhrawi yaa akhlaaqi behtari hoti hai. Is liye ham is hikmat ke mutalliq bhi kuch likhte hain, taa-ke hamare nazereen ko iski ma'aquliyat acchi tarha zahen nasheen ho jaae.

#### Tasriya Ki Mumaneat Mein Illat o Hikmat:

So maloom ho ke jab Aap ﷺ jaanwar ko iske thano'n mein doodh rok kar bechne se mana karte hain aur agar koi is tarha karke jaanwar bech de to aap is kharidaar ke liye wapaa kar dene ka haq saabit karte hain. To isme aap dhoka aur fareb dene se rokhte hain, isse dhoka dene waale ko to batini khabasat aur akhlaaqi buraai se paak rakhna manzoor hai aur jisko dhoke se aisa jaanwar diya jaae. Iske maal ko nuqsan se aur uske dil ko sadma se bachaana manzoor hai. Kyoun'ke jab kisi jaanwar ka doodh 1 waqt ya 2 waqt iske thano'n mein band rakha gaya aur ma'araz<sup>244</sup> ba'ae mein pesh kiya gaya to jaanwar ko naa-haq takleef poho'nchne ke alaawa ye baat bhi hai ke kharidaar to yehi samjhega ke aadatan aur mamulan is jaanwar ka doodh itna hi hua karta hai aur haqeeqat ye hai ke itna nahi hota.

To ye sarasar fareb hai, kyou'nke jo haqeeqat o izhaar ke khilaf hai wo jhoot aur fareb hota hai. Pas Hakeem Haqqani Rasool e Rabbani ﷺ famrate hain ke jo shakhs aisa jaanwar khareede aur baad mein isey maloom ho ke mujhe dhoka diya gaya to wo mukhtaar hai. Agar wo bawajood is kaifiyat ke is jaanwar ko rakh lena chaahta hai to rakh le aur agar wapaa kar dena chaahta hai to isey wapasi ka ikhteyar hai. Asal ko wapaa pherde, lekin iske saath ye bhi hai ke is doodh ke ewaz jo isne haasil kiya, ek sa'a tamr bhi saath de aur isme wapasi ke waqt asal malik ki taaleef bhi hai.

Hazrat Shah Waliullah Sahab رضى الله عنه isi hadees e misrat ke zail mein farmate hain:

*(Main kehta hu'n) tasriya thano'n meind doodh ke jamaa karne ko kehte hain, taa-ke kharidaar doodh ki ziyadati ka khayal karke dhoke mein padh jaae. Choo'nke iski shabaahat khayaar e majlis ya shart ke bohoot qareeb thi, kyou'nk saude ka munaqqid hona goya isi baat par hai ke wo doodh ki ziyadati se mashroot hai. Is liye اخراج بالضمان baab mein nahi*

أقول: التصرية جمع اللبن في الضرع ليتخيل المشتري غزارته فيعثر، ولما كان أقرب شبهه بخيار المجلس أو الشرط لأن عقد البيع كان مشروطاً بغزارة اللبن، لم يجعل من باب الضمان بالخراج، ثم لما كان قدر اللبن وقيمته بعد إهلاكه وإتلافه متعذر المعرفة جداً، لا سيما عند تشاكس الشركاء، وفي مثل البدو، وجب أن يضرب له حد معتدل بحسب المظنة الغالبية يقطع به النزاع، ولبن النوق فيه زهومة ويوجد رخيصاً،

<sup>242</sup> Tauzeeh & Noor ul Anwaar

<sup>243</sup> Tauzeeh: V2 P35 (Egyptian Print)

<sup>244</sup> T: Sale area (rehan)

banaaya gaya. Phir choo'nke doodh ki miqdar aur uski qeemat is ke talaf ho jaane ke baad bohot mushkil thi ke pehchaani jaae. Khusoosan shuraka ke jhagde ke waqt aur sehra jaise muqam mein to wajib hua ke uske ba-mojib zan ghalib ke koi motadil hadd muqarrar ki jaae. Jisse naza'a qata'a ho jaae aur (choo'nke) oontni ke doodh mein bo hoti hai aur arzaa'n mil sakta hai aur bakri ka doodh umdah hota hai aur giraa'n milta hai, is liye in dono ka huakm ek hi rakha gaya hai. Pas mutaiyyan hua ke wo ek sa'a ho, is adna jins (ghalla) mein se jo aam logo'n ki khuraak ho misl khajoor ke hijaz mein aur jau aur jawar ke hamare mulk mein, naa gehu'n aur naa chawal ki jins se kyou'nke ye dono sab khuraako'n mein se giraa'n aur a'alaa hain.

Aur jis shakhs ko is hadees par amal karne ki taufeeq nahi mili, isne apne nafs se ek qaaeda ghad kar ye uzar banaaya aur kaha ke har wo hadees jiska raawi (Sahabi) ghair faqeeh ho, jab is raae (qiyaas) ka darwaza band ho jaata hai to is hadees par amal tark kar diya jaaega aur ye qaaeda jaisa kuch bhi (waahi) hai. Hamari is (pesh e nazar) soorat par mutabaq bhi nahi hota, kyou'nke is mas-ala (misrat) ko Imam Bukhari رحمہ اللہ ne Hazrat Abdullah bin Masood رحمہ اللہ se bhi riwayat kiya hai aur wo tumhare liye mujtahid hone mein kaafi hain aur is liye bhi ke is (ek sa'a) ka taqarrur shariyat ki muqarrar karda miqdaro'n ki tarha hai. Jiske husn o khoobi ko to aqal paa sakti hai. Lekin khaas is miqdar ki ma'arefat ko bila-isteqlal haasil nahi kar sakti, magar raasikheen fil-ilm ki aqal (jin ko minjaanib Allah baseerat hoti hai)".

Isi tarha Imam Ibne Taimiyya رحمہ اللہ al Harrani رحمہ اللہ likhte hain:

Aur haqeeqat amr ye hai ke shariyat mein qiyas saheeh ke khilaf koi cheez muqarrar nahi ki gai, balke jis amr ko khilaf e qiyas kaha gaya hai. Isme laaziman aisa wasf hai, jisse wo in umoor se mumtaaz o alag rakha gaya, jiske wo khilaf hai aur isse mufareqat o judaai ka mutaqaazi hai.<sup>245</sup>

Iske baad Shaikh ul Islam ne hadees e misrat ka zikar karke in eterazo'n ke jawabaat zikar kiye hain, jo Ulama e Hanafiyya ki taraf se is hadees ke mutalliq kiye gae hain.

ولبن الغنم طيب ويوجد غالباً، فجعل حكمهما واحدا فتعين أن يكون صاعاً من أدنى جنس يقتاتون به كالتمر في الحجاز، والشعير والذرة عندنا، لا من الحنطة والأرز فإنها أعلى الأقوات وأغلاها.

واعتذر بعض من لم يوفق للعمل بهذا الحديث بضرب قاعدة من عند نفسه فقال كل حديث لا يرويه إلا غير الفقيه إذا انسد باب الرأي فيه يترك العمل به، وهذه القاعدة لا تنطبق على صورتنا هذه، لأنه أخرجه البخاري عن ابن مسعود أيضاً، وناهيك به، ولأنه بمنزلة سائر المقادير الشرعية يدرك العقل حسن تقدير ما فيه، ولا يستقل بمعرفة حكم هذا القدر خاصة، اللهم إلا عقول الراسخين في العلم.

وحقيقة الأمر أنه لم يشرع شيء على خلاف القياس الصحيح بل ما قيل إنه على خلاف القياس فلا بد من اتصافه بوصف امتيازية عن الأمور التي خالفها، واقتضى مفارقتها لها في الحكم... الخ

<sup>245</sup> Majmua Rasael: V2 P256

Shaikh ul Islam ki tehreer ka haasil matlab ye hai ke jin nusoos se istembaat karke hanafiyya ne is hadees ko radd kiya hai. Ye hadees in nusoos ki ham qism juzi nahi hai, balke ye mustaqil ek khaas soorat hai. Jiska hukum in se alag hona chaahiye. Phir wujuhaat mufareqat zikar kiye hain, jinka bayan mojib tawaalat hai.

Isi tarha Hafiz Ibnul Qaiyyim رحمه الله ne bhi “Elaam al Muwaqeen” mein is hadees par mufassil likha hai aur sab uzro’n ko ek-ek karke udaa diya hai aur kaha hai:

*Jo kuch tum (hadees e misraat ko radd karne waalo’n) ne zikar kiya hai, wo bilkul khataa hai aur ye hadees usool e shariyat aur uske qawaaed ke (saraasar) muafiq hai aur agar (bil-farz) khilaf bhi ho to wo ba-zat e khud ek asal hai. Jis tarha ke doosri asal hain aur usool e shariyat ko ek doosre se takraaya nahi jaata. Chunache Rasool Allah ﷺ ne mana farmaya hai ke Kitabullah ke baaz ko baaz se takraaya jaae. Balke sab (nusoos e shara’a) ki paerwee wajib hai aur har ek ko iske muqam o mauzoo par muqarrar kiya jaae. Kyou’nke wo sab ke sab Allah ki taraf se hain, jisne apni shariyat ko bhi aur apni makhlooq ko bhi khoob pukhta banaya (ke unme koi kasar nahi rakhi hai) aur uske siwaa jo kuch bhi hai, so wo sareeh khataa hai.<sup>246</sup>*

كل ما ذكرتموه خطأ، والحديث موافق لأصول الشريعة وقواعدها، ولو خالفها لكان أصلاً بنفسه، كما أن غيره أصل بنفسه، وأصول اشرع لا يضرب بعضها ببعض، كما نهى رسول الله صلى الله عليه وسلم أن يضرب كتاب الله بعضها ببعض، بل يجب اتباعها كلها، ويقر كل منها على أصله وموضعه، فإنها كلها من عنج الله الذي أتقن شرعه و خلقه، وما عدا هذا فهو الخطأ الصريح.

Ab ham baaz aise masaael bayan karte hain, jin mein Aap ﷺ hakeem e haqqani, rasool e Rabbani ne khareedar ke liye sauda wapaa kar dene ka ikhteyar baaqi rakha hai aur unme a’amatul naas ki maali aur akhlaaqi bahboodi malhooz rakhi hai.

Pehli Misaal:

Saheeh Muslim waghaira mein hai:

*Hazrat Abu Huraira رضي الله عنه se riwayat hai ke Aap ﷺ ne mana kiya ke aagey jaakar banjaaro’n semilaa jaae, pas agar koi iska malik bazaar mein aawe to wo mukhtaar hai (chaahae ba’ae ko qaam rakhe chaahe tod de).<sup>247</sup>*

عن أبي هريرة رضي الله عنه قال: نهى رسول الله صلى الله عليه وسلم أن يتلقى الجلب فمن تلقى فاشتره فإذا أتى سيده السوق فهو باختيار.

Doosri Misaal:

*Hazrat Abu Huraira رضي الله عنه se marwi hai ke Rasool Allah ﷺ bazar mein ghalla ke ek dher par guzre to (wahi<sup>248</sup> e Rabbani se) is dher ke andar hath daala to aapki ungliyo’n ko kuch taree mehsoos hui. To Aap ﷺ ne farmaya: Aye Saheb e ghalla! Ye kya? Usne arz kiya: Ya Rasool Allah ﷺ! is par barish padh gai thi hi. Aap ﷺ ne farmaya to phir toone isey oopar kyou’n naa kar diya ke log isko dekh lete (aur ye bhi farmaya) jo hame’n dhoka<sup>249</sup> dega wo ham mein se nahi hoga”.*

عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم مر في السوق على صبرة طعام فأدخل يده فيها فنالت أصابعه بلالا، فقال: ما هذا يا صاحب الطعام؟ فقال: يا رسول الله أصابته السماء، قال: أفلا جعلته فوق الطعام حتى يراه الناس؟ من غشنا فليس منا.

Is hadees se saaf zahir hai ke apne mata’a ki koi aisee baat chupaai ke agar wo zahir ki jaaegi to kharidaar naa khareedega. Shariyat e mutahhera mein mana hai aur dayaanat ke khilaf hai.

<sup>246</sup> Elaam al Muwaqee: V2 P126 (Egyptian Print)

<sup>247</sup> Taiseer al Wasool, Kitab al Buyoo: V1

<sup>248</sup> Wahee ka zikar Tirmizi aur Abu Dawood ki riwayat mein hai [Mir Sialkoti رحمه الله]

<sup>249</sup> Muslim ki doosri riwayat mein mutlaqan من غش baghair zikar mafool ke hai. Yani jis kisi ko bhi dhoka dega, gunahgaar hoga. Aam isse ke doosra shakhs musalman ho yaa kaun ho. [Mir Sialkoti رحمه الله]

Islamiyo'n ka wateera ye hona chaahiye ke jo kuch bhi haqeeqat hai, wo zahir kar de'n, is par jo chaahe khareede jo naa chaahe naa khareede, chunache Bukhari mein hai ke Aap ﷺ ne A'adaa bin Khalid ﷺ ke paas (ghulam) baycha to Aap ﷺ ne Hazrat A'adaa ﷺ ko ye dastaweez likh di:

Ye wo hai jo Muhammad Rasool Allah ﷺ ne A'adaa bin Khalid ﷺ ke hath becha. Aisee ba'ae se jo ek musalman doosre musalman se kiya karta hai.<sup>250</sup> Isme naa to koi bimaari hai aur naa koi buree a'adat hai, aur naa makr o fareb ya chori yaa be-ijaazat bhaag jaane ka aeb".<sup>251</sup>

هذا ما اشترى محمد رسول الله صلى الله عليه وسلم من العداء بن خالد بيع المسلم من المسلم لا داء ولا خيثة ولا غائلة. وقال قتادة: القائلة: الزفا والسرقه والأباق.

Isse saaf zahir hogaya ke islami tareeq aur Rasool Allah ﷺ ki sunnat ye hai ke baa'ee apne maal ki haqeeqat waqai zahir kar de.

Isi tarha Tirmizi waghaira mein hai:

Hazrat Ayesha ﷺ se marwi hai ke ek shakhs ne ek ghulam khareeda, pas wo ghulam kuch muddat iske paas raha, phir isne isme koi aeb paaya to baa'e aur mushtari dono wo jhagda Aap ﷺ ki jaanib mein laae to aapne wo ghulam baa'e ko wapaa kar diya. Usne kaha: Yaa Rasool Allah ﷺ! Ye mushtari mere ghulam se nafa'a uthaata raha hai, aapne farmaya: Mahaasil zamaan<sup>252</sup> ki wajah se isi ka haq hai".

عن عائشه رضى الله عنها أن رجلا ابتاع غلاما فأقام عنده ما شاء الله تعالى ثم وجد به عيبا فخاصمه إلى رسول الله صلى الله عليه وسلم فردده عليه فقال الرجل: يا رسول الله قد استغل غلامي فقال رسول الله صلى الله عليه وسلم: الخراج باضمان أخرجه أصحاب السنن.

Ye surat jo oopar mazkoor hui, ise khayar e aeb kehte hain aur hanfiyo'n ke yaha'n bhi musallam hai. Chunache Hidayah mein hai:

Aur jab kharidaar maal ba'ae mein kisi aeb par agahi paawe to wo mukhtaar hai, agar chaahe to isey poori qeemat ke ewaz rakh le aur agar chaahe to isey wapaa pherde. Kyou'nke saude ka poora hona bilaa itlaaq aeb se salaamat hone ko chaahata hai. Pas salamati ke naa hone ki soorat mein mushtari mukhtaar hai, taa-ke wo aisee shae ke lazim ho jaane se zarar na paawe, jis par wo raazi nahi.<sup>253</sup>

وإذا اطلع المشتري على عيب في المبيع فهو بالخيار إن شاء أخذه بجميع الثمن وإن شاء رده لأن مطلق العقد يقتضي وصف السلامة فعند فواته يتخير كيلا يتضرره بلزوم مالا يرضى به.

Phir aeb ki taref is tarha ki hai:

Har wo amr jisse taajiro'n ke nazdeek maal ki qeemat kam ho jaati ho, wo aeb hai.<sup>254</sup>

وكل ما أو جب نقصان الثمن في عادة التجار فهو عيب.

Ab dekhan chaahiye tasriya ki soorat mein agar masalan kisi gaae ka doodh 8 ser nikla aur uski qeemat 100 rupya hui aur khareedne ke baad ghar jaakr doosre waqt mein 6 ser doodh hua aur isne isey bechna chaaha to is jaanwar ki qeemat 100 rupya mil jaaegi. Agar nahi mil sakti to tasriya ko aeb ke silsila mein kyou'n naa liya jaae. Kyou'nke

<sup>250</sup> SubhanAllah! Kya pyaare alfaaz hain, goya samajha diya ke musalman ki shaan ye hai ke iska maamla aisa ho ke isme kisi qism ka dhoka naa ho.

<sup>251</sup> Bukhari: Kitab ul Buyoo

<sup>252</sup> الخراج بالضمān ki tashreeh mein Maulana Waheeduzzama marhoom "Waheed ul Lughaat" mein farmate hain: Masalan ek ghulam khareeda isko kaam mein laga ke kuch manfa-at kamai, ab isme aisa aeb nikla jo baa'e ne mushtari ko nahi batlaaya tha aur mushtari ne is aeb ki wajah se wo ghulam baa'e ko pher diya, to mushtari apni qeemat baa'e se wapaa lele aur ghulam ki kamai

jo mushtari ke paas hui wo mushtari hi ki hogi. Is liye ke wo is ghulam ka zaamin aur jawab-deh tha aur wo halak ho jaata to isi ka nuqsan hota. Shareeh ﷺ jo Kufa ke qazi the, unho'n ne ek muqaddama mein aisa hi faisla kiya. Kaha aeb-daar ghulam ko pher de aur jo kuch isne kamai ki hai wo zaamin ki wajah se teri hi hai. (P24) Imam Ibne Aseer ﷺ aur Imam Tirmizi ﷺ ne bhi isi tarha likha hai.

<sup>253</sup> Hidayah: Kitab ul Buyoo, Baab Khayar al Aeb

<sup>254</sup> Hidayah: Kitab ul Buyoo, Baab Khayar al Aeb



iski soorat ye hai ke jaanwar ke thano'n mein doodh jamaa rehne diya jata hai. Taa-ke kharidaar ko ziyada maloom ho aur haqeeqat mein adatan is jaanwar ka ek waqt ka doodh itna nahi hota to kharidaar dhoka khaa jaata hai. Pas shariyat mutahhera ne (jo logo'n ke maalo'n ki bhi waisi hi muhafiz hai, jaisi unki jaano'n ki aur izzato'n ki hai) aise saude mein mushtari ki ikhteyar diya ke agar isey pasand nahi hai to wapas kar dewe aur ye aen adl hai.

Ek aur nukte ki baat hai ke Hidayah mein khayar e aeb ki illat ye bayan ki hai:

*Taa-ke mushtari is ba'ae ke lazim hone se hai nuqsan naa uthaawe jis par wo raazi nahi hai.*<sup>255</sup>

کیلا بتضرر بلزوم مالا یرضی به.

Aur hadees zer e bahes mein bhi yehi hai ke Aap ﷺ ne famraya: *وإن سخطها ردها* yaane "Wo is par raazi nahi to wapas kar de".<sup>256</sup>

Pas ab to muafaqat ki soorat nikal aai ke hanafi buzurg bhi naraazi ki soorat mein ba'ae ko lazim nahi karte aur hadees mein bhi yehi hai to ikhtelaf kis amr mein raha? Isi amr mein ke ham hanafi hain aur hamare buzurgo'n ne is hadees par amal nahi kiya aur ye khaslat durust nahi, kyou'nke hadees e Rasool ﷺ ke aagey jab wo sehat ko poho'nch jaae, sar e tasleem kham kar dena chaahiye. Kyou'nke sab musalman is darbar ke ghulam hain, kisi ko ye ikhteyar nahi ke Rasool Allah ﷺ ke huakm ke aagey sar uthaa sakey. Chunache Allah Ta'ala ne famraya:

Aur Kisi Momin Mard Aur Kisi Momin Aurat Ko Ye Haq Nahi Ke Jab Allah Aur Uska Rasool Kisi Maamle Ka Faista Kar De'n To Unke Liye Apne Maamle Mein Unka Koi Ikhteyar (baaqi) Rahe, Aur Jo Allah Aur Uske Rasool Ki Nafarmani Kare To Wo Yaqeenan Khullam Khulla Gumrah Hogaya.<sup>257</sup>

وَمَا كَانَ لِلْمُؤْمِنِ وَلَا الْمُؤْمِنَةِ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ صِلًا مَبِيتًا.

Doosra nukta ye hai ke Hidayah mein jo kaha: Mutlaq al a'aqd yaane ye saude ka muqarrar ho jaana taqaaza karta hai ke maal aeb se baree hai. Pas jab wasf salaamat naa paaya gaya to mushtari ko wapasi ka ikhteyar hona chaahiye. Isse bhi saabit ho sakta hai ke tasriya ki soorat mein wapasi ka ikhteyar hona chaahiye. Kyou'nke saude ke waqt jo haalat jaanwar ki dikhai gai thi hi, wo uski waqai o haqeeqi naa thi, balke banaawati thi aur wo uske badd paai nahi gai aur adatan ye amr misl is maamle ke hai. Jisme napasadeedgi par wapsi ki shart karli gai ho. Pas mushtari ko wapas karne ka haq hona chaahiye.

Chunache, hashiya Hidayah mein "Wasf as Salaamah" par kaha gaya:

*Wo jiska sauda kiya gaya (salamat chaahiye) pas iski salamati misl iske hai, jisme sareehan shart karli gai ho. Kyou'nke aadatan salamati (be aeb hona) matloob hota hai. Pas wasf salamati ke naa hone ki soorat mein mushtari ko ikhteyar hai, kyou'nke agar wo ba'ae lazim qaraar di jaae to iski raza ke baghair munaqqid hogi, halaa'nke isme iski razaa zaroori hai.*<sup>258</sup>

أي سلامة المعقود عليه فكانت سلامته كالمشروط صريحا لكونها مطلوبة عادة فعند فوات وصف السلامة يتخير المشتري إذ لو لزم العقد للزم بدون رضاه ولا بد من رضاه.

Is ibaat par ghaur keejiye ke fitrat ki shahadat se ye buzurg wohi kuch keh rahe hain jo hadees ka mansha hai. Lekin jab tasriya ka bil-khusoos naam ajaae to mukhalifat kare'nge. Is liye ke unke mazhab mein isey tasleem nahi kiya gaya to maloom hua ke inkaar ki wajah sirf mazhabi taqaiyyud hai. Warna daleel aur shahadat fitrat uske khilaf hai.

<sup>255</sup> Hidayah

<sup>256</sup> Bukhari: Kitab ul Buyu'u

<sup>257</sup> Surah Ahzab: 36

<sup>258</sup> Hidayah: P 24 (under hashiya: 15) Mahshi by Maulwi Abdul Hai (Farooqi Printers Delhi)

Teesra nukta ye ke “Matan e Hidayah” mein فصل فيما يكره mein chand aisee baate’n makrooh (qareeb ba-haraam) likhi hain, masalana kaha hai:

Mana kiya Rasool Allah ﷺ ne najash<sup>259</sup> se aur apne (musalman) bhai ke saude par sauda karne se aur shehri aadmi ke baduwi ke liye bechne se.<sup>260</sup>

ونهى رسول الله صلى الله عليه وسلم النجش وعن السوم على سوم أخيه وعن بيع الحاضر للبادي.

Aur ye wohi amr hai jo hadees Abu Huraira رضي الله عنه mein ma’a hukum tasriya ke bhi mazkoor hain, chunache Bukhari mein hai:

Hazrat Abu Huraira رضي الله عنه se marwi hai ke Rasool Allah ﷺ ne farmaya: Banjaro’n ko unke bazaar mein maal utaarne se pehle aagey se jaakar (raaste mein) naa milaa karo. Aur koi shakhs doosre ki ba’ae par ba’ae naa kare aur mahez qeemat badhaane ke liye (numaeshi) kharidaar naa banaa karo aur koi shehri kis baduwi ke liye ba’ae naa kiya kare aur tum bakri ke thano’n mein doodh naa roka karo aur jo koi aisee bakri ko khareede to wo doodh lene ke baad 2 amro’n mein se ek ka mukhtaar hai. Agar isey pasand hai to rakh le aur agar pasand nahi to isey wapas karde aur ek sa’a tamr bhi (saath de).<sup>261</sup>

عن أبي هريرة رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا تَلْقُوا الرُّكْبَانَ وَلَا يَبِيعُ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ وَلَا تَنَاجَشُوا وَلَا يَبِيعُ حَاضِرٌ لِبَادٍ وَلَا تَصْرُوا الْغَنَمَ وَمَنْ ابْتَاعَهَا فَهُوَ بِخَيْرِ النَّظَرَيْنِ بَعْدَ أَنْ يَحْلِبَهَا إِنْ رَضِيَهَا أَمْسَكَهَا وَإِنْ سَخَطَهَا رَدَّهَا وَصَاعًا مِنْ تَمْرٍ.

Dekhiye, is hadees mein wo 3 amr bhi mazkoor hain, jo Hidayah mein mazkoor hain aur unki binaa par hadees e Rasool ﷺ par rakhi gai hai to agar ye buzurg (Allah in par rahmat kare) Rasool Allah ﷺ ki hadees hi ki khatir tasriya ka hukum bhi likh dete to kaisa accha hota. Saare masael hadees ke muafiq ho jaate aur mukhalifat door ho jaati.

Ab ek baat reh gai, agar kaha jaae ke khair wapasi ka ikhteyar to maan liya, lekin ek sa’a tamr saath dene ka hukum kyou’n kiya? Halaa’nke hadees hi se oopar guzar chuka hai “Al Khiraaj biz Zamaan” yaane ma-haasil ka haq zamanat ki wajah se mushtari ko hai. To misrat ki wapasi mein to mushtari ko lene ke dene padh gae. To iska jawab ye hai ke hadees “Al Khiraaj biz Zamaan” ke ma’ane ye the ke agar wo ghulam is mushtari ke paas hone ki haalat mein mar jaata to nuqsan is mushtari hi ka hota. Pas iski is arsa ki kamaai ka mushari hi mustahiq hona chaahiye aur mushtari ko doodh ka ewaz dene ka hukum kiya.

To iski wajah ye hai ke tasriya ki haalat mein doodh juzwi ba’ae tha. Yaane jaanwar ke saath hi tha, naya paeda nahi hua. Pas jab jaanwar wapas kar diya to iska doodh bhi wapas karna chaahiye aur wo doodh is doodh se mukhtalat ho gaya jo baad saude ke paeda hua aur unme tameez mushkil thi. To iske ewaz jhagda chukaane ke liye kuch adaa karne ka hukum kiya aur choo’nke arbo’n ki aam aur asaan quwwat (ghiza) khujoor thi.

Is liye khajoor ka hukum kiya. Chunache iska zikar “Hujjatullahil Baalegha” ki ibaat mein guzar chuka hai. Aur Hazrat Shaikh ul Islam<sup>262</sup> risaala “Qiyaas” mein “Al Khiraaj biz Zamaan” ke jawab mein likhte hain:

Lekin aapka ye qaul ke ma-haasil zamanat ke ewaz mein hai to iska jawab awwalan to ye hai ke hadees misrat is hadees (“Al Khiraaj biz Zamaan”) ki nisbat ba-ittefaq ahle ilm ziyada saheeh hai.

و أما قوله: الخراج بالضمان منه باتفاق أهل العلم، مع أنه لا منافاة بينهما فإن الخراج ما يحدث في ملك المشتري ولفظ الخراج اسم للغة اللبن ونحوه فملحق بذلك، وهنا كان اللبن موجودا في الضرع فصار جزءا من البيع ولم يجعل الصاع عوضا عما حدث بعد العقد، بل عوضا من اللبن الموجود في الضرع وقت العقد وأما تضمين اللبن بغيره وتقديره بالشرع فلأن اللبن المضمون اختلط باللبن الحادث بعد العقد فقعدت معرفته قدره

<sup>259</sup> Najash ye hai ke qeemat badhane ke liye numaeshi kharidaar ban baithe aur khareedne ka maqsad naa ho, choo’nke isme bhi dhoka hai is liye Aap ﷺ ne isse mana farma diya hai. SubhanAllah!

<sup>260</sup> Hidayah: Kitab ul Buyu’u

<sup>261</sup> Bukhari: Kitab ul Buyu’u

<sup>262</sup> T: Ibne Taimiyya رحمه الله



Alaawa iske ye ke in dono mein koi munafaat nahi, kyouun'ke ma-haasil se wo cheez muraad hai, jo mushtari ki mulkiyat mein hote hue paeda ho aur lafz khiraj is ma-haasil ka naam hai. Masalan ghulam ki kamai aur doodh aur misl iski aur cheeze'n isse mulhiq hain aur yaha'n (misrat ki soorat mein) doodh thano'n mein aagey hi (Ba'ae ke waqt) maujood tha. Pas wo ba'ae ka jazu ho gaya. Aur ek sa'a tamr is doodh ka ewaz nahi kiya gaya jo ba'ae ho chukne ke baad paeda hua. Balke isi doodh ka ewaz hai jo ba'ae ke waqt thano'n mein maujood tha.

Aur shariyat ne doodh ka ewaz jo ghair doodh ko muqarrar kiya, yaane khajooro'n ko to iski wajah ye hai ke wo doodh jiska ewaz dilaaya gaya hai, asal doodh se jo ba'ae munaqqid ho jaane ke baad paeda hua, mil gaya to iske miqdar ki shanaqat nihayat mushkil hogai. Pas is liye shariyat e mutahhera ne jhagda qata'a karne ke liye iska badal muqarrar kiya aur ghair jins se is liye muqarrar kiya ke ham jins muqarrar karne mein kabhi ziyadati hogi aur kabhi kami to ye riba (sood e ba'ae) ho jaaega aur ghair jins ke muqarrar hone mein ye baat nahi ho sakti.

Is surat to ye ho jaaegi ke goya wo doodh jiski miqdar ki shanaqat mushkil ho gai hai. Is sa'a tamr ke ewaz kharida gaya hai aur tamr (khajoor) Ahle Madina ki aam khuraak thi aur ye paemane se le-di jaati hai aur bataur e ghiza ke khaai jaati hai aur isi tarha doodh bhi aisee cheez hai jo paemana se li-di jaati hai aur ghiza ki cheez hai. Nez khajoor aisee khuraak hai jo baghair insani kasab o sana'at ke khuraak banti hai aur gehu'n aur jau bhi khuraaki cheeze'n to hain, lekin baghair insan kasb aur sana'at ke khurak nahi bantee'n.

Pas khajur doosri jinso'n ki nisbat doodh ke ziyada qareeb jins hai aur isi liye ye baat ijtehaadi amro'n mein se hai ke sab shehro'n ke log iska ewaz ek sa'a tamr kar diya kare'n yaa ye amr sirf unhi ke liye ke khajoor jinki khuraak mein ho, pas ye baat ijtehadi amro'n mein se hai. Misl is hukum ke jo Aap ﷺ ne sadqa e fitr ke mutalliq ek sa'a jau, yaa khajoor ka kiya.<sup>263</sup>

فأهذا قدر الشرع البديل قطعاً للنزاع، وقدر بغير الجنس لأن التقدير بالجنس قد يكون أكثر من الأول أو أقل فيفضي إلى الربا بخلاف غير الجنس فإنه كان ابتاع لذلك اللبن الذي تعدت معرفته قدره بالصاع من التمر والتمر كان طعام أهل المدينة ومكيل مطعوم يقتات به كما أن اللبن مكيل مقتات وهو أيضاً يقتات به بلا صنعة بخلاف الحنطة والشعير فإنه لا يقتات به إلا بصنعة فهو أقرب أجناس التي يقتاتون بها إلى اللبن، ولهذا كان من موارد الاجتهاد أن جميع الأمصار يضمنون ذلك لمن يقتات التمر فهذا من موارد الاجتهاد كأمره في صدقة الفطر بصاع من شعير أو تمر.

<sup>263</sup> Risala Qiyaas Mashmulah Majmua Rasael By Ibne Taimiyyah: V2 P257

Alhamdulillah ke hadees e misrat ke mutalliq umoor e samaniya ka bayan tafseel se ho chuka jisse saabit ho gaya ke hadees saheeh o saabit hai aur isse inkaar karne ki koi wajah nahi hai.

Isse hamari asal gharz saaf saabit hai ke mohaddiseen ﷺ Rasool Allah ﷺ ki saheeh hadees ki paerwee mein qeel o qaal aur heel o hujjat nahi karte.

Sacchi fuqaahat jiski nisbat Aap ﷺ ne farmaya:

Allah Ta'ala ko jis kisi ki bhalai manzoor hoti hai to isey  
deen ki samajh ataa kar deta hai.<sup>264</sup>

من يرد الله به خيرا يفقهه في الدين.

Sirf Mohaddiseen ﷺ ke hissa mein hai, jinki zindagi ka aala maqsad hadees e Rasool ﷺ ki khidmat aur uski paerwee hai. Inka ye wateera hargiz nahi ke agar kisi hadees ki hikmat maloom nahi ho saki to apni naq naaqis is samajh ko kamil o be-khataa samajh kar is (hadees) ko khilaf e raae o qiyaas yaa mukhalif Quran o Hadees mashoor qaraar de kar taal diya jaae. والله يهدي من يشاء إلى صراط مستقيم.

Ek Bhaari Wahem Ka Izaala:

Baaz logo'n ka khayal hai ke Hazrat Imam Sahab <sup>265</sup> ka tareeqa e ijtehaad Mohaddiseen ﷺ ke tareeq se judaa hai aur aap qiyas ko hadees par muqaddam rakhte the. Iska jawab tafseel talab hai, jiska bayan mukhtasaran ye hai ke is aajiz zila rabaee ulama mutaqaademeen ki tehqeeq jo dayaanat o adab har-do amro'n ko malhoor rakh kar hai. Ye hai ke Hazrat Imam Abu Hanifa <sup>265</sup> Ahle sunnat aur Ahle Hadees ke peshwa the. Jaisa ke baab awwal ke zameema fasal suwwam mein aapke khusoosi halaat mein aimma Ahle Hadees misl Imam Zahbi aur Hafiz Ibne Hajar aur Imam Ibne Taimiyya <sup>265</sup> ke aqwaal se guzar chuka hai.

Iske alaawa is mauqa par aapke tareeqa e ijtehaad ka bayan mukhtasaran ye hai ke dalael shara'a ke usool ijtehaad yaa mabnaae qiyas 3 amr hain: Quran, Hadees e Saheeh aur Ijma e Ummat. Aur chauthi daleel wo qiyaas hai jo (Qawaaed e muslima o muqrarrah ke roo se) in teeno'n mein se kisi ek se mustambat ho. Is tafseel se jo hamne bayan ki kisi Imam e hadees ya Imam e fiqa ko inkaar nahi. Haa'n sharaaet e tanqeed o etebaar mein jis tarha baaz muqamaat mein deegar mohaddiseen mein ikhtelaf hai. Isi tarha baaz shuroot mein Imam Abu Hanifa <sup>265</sup> ka bhi ikhtelaf ho to ye qaabil e giraft nahi. Usool e hadees aur usool e daraayat par nazar rakhne waale ulama se ye baat posheeda nahi hai.

Chunache Noor ul Anwaar ke Matan Manaar mein hai:

*Jaan lo ke Dalaael Shara'a ke 3 hain: Quran Shareej,  
Hadees Shareef aur Ijma e Ummat aur Chauthi daleel  
Qiyaas.*<sup>266</sup>

اعلم أن أصول الشرع ثلاثة: الكتاب و السنة وإجماع الأمة، والأصل  
الرابع القياس.

Iski sharah mein Mulla Ahmad <sup>266</sup> Sahab (Ustad Ghazi Alamgeer <sup>266</sup>) Noor ul Anwar mein farmate hain:

*Wo qiyaas daleel e shara'i ho sakta hai, jo in 3 usool  
(mazkoora) se mustambat ho.*<sup>267</sup>

هو القياس المستنبط من هذه الأصول الثلاثة.

Alaawa iske ham Hafiz ibne Hajar <sup>266</sup> ki Tehzeeb ut Tehzeeb se ek khaas hawaala zikar karte hain. Jisse Imam Abu Hanifa <sup>266</sup> ka mazhab nihayat safaai se maloom ho jaaega aur sab waham door ho jaa'e nge. Wo ye ke Hafiz ibne Hajar <sup>266</sup> farmate hain, Yahya bin Zarees kehte hain ke main Imam Sufiyan <sup>266</sup> ki majlis mein hazir tha. Ke aapke paas ek shakhs aaya aur poochne lagaa ke Aap Imam Abu Hanifa <sup>266</sup> mein kya aeb paate hain? Imam Sufiyan <sup>266</sup> ne

<sup>264</sup> Bukhari: Kitab ul Ilm

<sup>265</sup> T: Imam Abu Hanifa <sup>265</sup>

<sup>266</sup> Noor ul Anwaar: P6-7

<sup>267</sup> Noor ul Anwar: P7 (Lucknow Print)

sawal kiya: Kyou'n, inko kya hai? Is shqs ne kaha: Maine Imam Abu Hanifa رحمہ اللہ ko farmate suna: “Main pehle Allah ki kitab (Quran) ko leta hu'n, agar wo mas-ala isme nahi paata to Rasool Allah ﷺ ki sunnat ko leta hu'n, agar isme bhi nahi paata to Sahaba Ikram رضی اللہ عنہم se jiska qaul pasand karta hu'n le leta hu'n, aur unke qaul ko chodkar kisi aur taraf nahi jaata. Lekin jab Ibrahim Nakhai, She'ebi, Muhammad bin Sireen aur Ataa (bin Rabah) رحمہم اللہ tak naubat ajaae to ye aise log hain, jinho'n ne ijtehaad kiya tha. So jis tarha unho'n ne ijtehaad kiya tha, main bhi ijtehaad karta hu'n”.<sup>268</sup>

Ye ibaaat Imam Abu Hanifa رحمہ اللہ ka maslak batane mein bilkul saaf hai. Alaawa iske ye maloom kul hai ke aap mursal<sup>269</sup> riwayaat ko Imam Malik رحمہ اللہ ki tarha mutlaqaan hujjat maante hain. Aur ye bhi maloom hai ke aap qiyaas ke muqable mein zaef hadees ko muqaddam jaate the ke zaef ka zoaf aarzi hai. Jisme ehtemaal e sehat ka ho sakta hai. Lehaza iske muqable mein qiyas ki zaroorat nahi, bhala wo shakhs jo Sahabi ke qaul ke saamne bhi qiyaas naa karta ho, wo saheeh hadees ko amadan kis tarha tark kar sakta hai. <sup>فتنبہ</sup> 270

<sup>268</sup> Tehzeeb ut Tehzeeb: V10 P451

<sup>269</sup> Mursal Riwayat ki hujjiyat aur isme Imam Shafai رحمہ اللہ ke ikhtelaf ka zikar saabaqan baab 2 mein Imam Shafai رحمہ اللہ ke zikar mein minjumla ho chuka hai.

<sup>270</sup> Tareekh Ahle Hadees: P205-273

## 5. Ahle Hadees Aur Ahle Taqleed Ke Manhaj Ka Farq - Taqleed Ki Wajah Se Ahadees Se Sareeh Inheraaf Ki 21 Misaale'n

By: Fazeelatush Shaikh Maulana Abdur Rahman Zia (hafizahullah), Shaikh ul Hadees Jaamea Shaikh ul Islam Ibne Taimiyya, Lahore

الحمد لله رب العالمين. والصلوة والسلام على رسوله الأمين. أما بعد:

Ahle Hadees o Sunnat aur Ahle Taqleed ka raasta ek doosre se mukhtalif hai. Kyou'nke in dono ke darmiyan is baat mein ikhtelaf hai ke kisi muqallid imam ki taqleed karne mein najaat e ukhrawi haasil hogi yaa Allah Ta'ala ki kitab aur uske Rasool ﷺ ki sunnat o hadees par amal karne se ukhrawi najaat milegi?

Chunache har daur mein Ahle Hadees o Sunnat ka aqeeda yehi raha hai ke Allah Ta'ala ki raza aur ukhrawi najaat Kitab o Sunnat ki paerwee karne hi mein muzmir hai. Jabke Ahle Taqleed a'ami ka har firqa apne apne muqallid imam ki taqleed par zor deta raha aur isi ko haq samajhta raha. Balke iski taqleed ko wajib samajhta raha hai.

Bil khusoos inka firqa hanafiyya ye sab se ziyada apne Imam Abu Hanifa رضى الله عنه ki aara ki taqleed ki taraf dawat deta raha aur aaj tak de raha hai aur unho'n ne ye sochna kabhi gawaara hi naa kiya ke aaya unke imam ki kai aara kai ek ahadees nabawiyya ke mukhalif jaa rahi hain. Hatta ke unme inteha darje ke ghali hanafi bhi muqallid hue hain. Jinho'n ne yaha'n tak keh diya ke haq aur insan ye hai (yaane hadees par chalne waalo'n ka qaul raajeh hai aur hadees e Nabawi ﷺ ke mutabiq hai) lekin ham apne Imam Abu Hanifa رضى الله عنه ke muqallid hain, ham par unki taqleed karna wajib hai.<sup>271</sup>

Aur Maliki muqallideen mein bhi baaz bade bade ghali hue hain, jo bade bade kalme mu'n se nikalte rahe hain. Chunache Asbagh bin Khaleel ne kaha tha: yaane

*Meri kutub mein khinzeer ka gosht o ye mujhe isse ziyada pasanad hai ke in mein (hadees ki kitab) Musannaf Ibne Abi Shaiba Ho.*<sup>272</sup> لأن يكون في كُتُبِي لَحْمٌ خِنْزِيرٍ أَحَبُّ إِلَيَّ مِنْ أَنْ يَكُونَ فِيهَا كِتَابُ ابْنِ أَبِي شَيْبَةَ.

Dekhiye! Hadees ki kitab se kis qadr bughz ka izhaar kiya gaya. Kyou'nke hadees ki kitab mein taqleedi mazhab ke khilaf bohot si ahadees e nabawiyya ﷺ hoti hain. Is kitab mein ek aisee jild maujood hai jo "Kitab Ar Radd A'ala Abu Hanifa" ke naam se mausoom hai.

Taqleed e shakhsi se hamari muraad ye hai ke Quran o Hadees mein waazeh nass (daleel) maujood hone ke bawajood bhi kisi imam ki raae par adey rehna jo Qurani ya Hadeesi nass ke khilaf ho.

Kisi bhi imam ki raae ki taqleed nahi ki jaaegi, jabke wo hadees e Nabawi ﷺ ke khilaf hogi. Har soorat mein hadees e Nabawi ﷺ hi muqaddam o layaq e itteba hogi. Aimma ki saikdo'n aara aisee hain jo hadees e Nabawi ﷺ ke manaafi hain.

Iski wajah aam taur par ye hoti hai ke in imamo'n se kai ahadees nabawiyy makhfi reh gai thee'n, wo inko poh'nchi hi nahi. Unse jab masael pooche jaate to wo ijtehaad karte the. Kai dafa inka ijtehaad in ahadees ke khilaf nikal aata tha aur kabhi kabhi inka ijtehaad durust bhi nikal aata tha, isi liye usool e fiqa ki kutub mein likha hua hai:

*Har mujtahid se durusti aur ghalati ka imkan rehta hai.* كُلُّ مُجْتَهِدٍ يُصِيبُ وَيُخْطِئُ.

Ab muqallideen ka farz to yehi banta tha ke wo un tamaam masael mein ahadees e nabawiyya ﷺ ki taraf rujoo karte aur apne apne imamo'n ki un aara ko tark kar dete jaisa ke unme baaz mohaqqiqeen ne aisa kiya bhi hai.

<sup>271</sup> Taqreer e Tirmizi by Shaikh ul Hind: P34

<sup>272</sup> Mizan ul Etedal: V1 P269

Lekin har mazhab mein ghali qism ke muqallideen hote hain. Jo kisi bhi soorat mein apne imam ki raae ko tark karne ke liye taiyaar nahi hote. Chaahe jitni bhi ahadees inko sunadi jaae'n. Wo yehi kehte hain:

*Bhai! Ham to muqallid hain, ham par hamare imam ki taqleed wajib hai.*

نَحْنُ مُقَلِّدُونَ يَجِبُ عَلَيْنَا تَقْلِيدُ إِمَامِنَا.

Chunache is jagah aimma ki baaz wo aara zikar ki jaati hain jo ahadees e nabawiyya ﷺ ke saath takraati hain, taa-ke unke muqallideen kuch ghaur kare'n:

1. Imam Malik aur Imam Abu Hanifa رَضِيَ اللهُ عَنْهُ ko Ramzan ke baad Shawwal ke 6 roze rakhne ki hadees maloom naa thi.<sup>273</sup> Halaa'nke ye hadees Muslim waghaira mein mazkoor hai. Lekin iske bawajood kai ek Maliki o Hanafi iske qael o faael nahi hain. Ham kehte hain ke Imam Malik رَضِيَ اللهُ عَنْهُ ko ye hadees nahi poh'nchi, jaisa ke Allama Ibne Abdul Barr رَضِيَ اللهُ عَنْهُ ne kaha hai.<sup>274</sup>
2. Saheb e Hidayah, yaane fiqa hanafi ki Al Hidayah kitab ke musannif ne kaha hai:

*Salat ul Kasoof mein khutba nahi hai, kyou'nke ye manqool nahi hai.*<sup>275</sup>

لَيْسَ فِي صَلَاةِ الْكُسُوفِ خُطْبَةٌ لِأَنَّهُ لَمْ يُنْقَلْ.

Ab unki ye raae qaabil e qubool nahi hogi, kyou'nke ye raae sareeh hadees ke khilaf hai. Hadees ki kitabo'n, masalan Bukhari waghaira mein "Baab al Khutba Fil Kasoof" aam paaya jaata hai. Ab malikiyyo'n aur aksar hanfiyo'n ne ahadees ki mukhalifat ki hai aur hadees ke bar-aks raae ko qubool kiya hai. Lekin hanfiyo'n ke Allama Zafar Ahmad Usmani ne aam hanfiyo'n ki mukhalifat karte hue E'elaa as Sunan mein isey mustahab likha hai.<sup>276</sup>

3. Salat Kasoof mein oonchi qira-at ki jaati hai, jaisa ke aam kutub e hadees mein aaya hai.<sup>277</sup> Lekin isey aksar ahnaaf aur maliki tasleem nahi karte. Malikiyo'n mein se Qazi Abu Bakar ibne Arabi aur Ahnaaf mein Abu Yusuf aur Muhammad Shaibani aur Tahawi ne in (aam hanafiyya) ki mukhalifat ki hai. Lekin Hidayah ke musannif Burhanuddin ne hadees ke khilaf isi raae ko tarjeeh di hai.
4. Imam Malik رَضِيَ اللهُ عَنْهُ akela Juma ka roza rakhna accha samajhte the.<sup>278</sup> Halaa'nke Bukhari waghaira mein akele Juma ke din roza rakhne ki mumaneat maujood hai.<sup>279</sup>
5. Imam Abu Hanifa رَضِيَ اللهُ عَنْهُ ke nazdeek zameen ki paedawaar par har haal mein a'ashr hai, khwah thodi ho yaa ziyada.<sup>280</sup> Halaa'nke Bukhari o Muslim mein iska nisaab 5 wasaq<sup>281</sup> Aur Imam Muhammad bin Hasan Shaibani aur Abu Yusuf ka bhi hadees ke mutabiq qaul hai.
6. Imam Abu Hanifa رَضِيَ اللهُ عَنْهُ ki raae hai ke barish talab karne ki namaz nahi hai.<sup>282</sup> Saheb e Hidayah Marghanaani Hanafi ne kaha hai ke salah istesqa ki namaz manqool nahi hai.<sup>283</sup> Imam Malik, Imam Shafai, Imam Ahmad, Imam Abu Yusuf aur Imam Muhammad رَضِيَ اللهُ عَنْهُ barish talab karne ki namaz ke qael hain. Maulana Abdul Hai Lukhnawi ne kaha hai ke ho sakta hai Imam Abu Hanifa رَضِيَ اللهُ عَنْهُ ko iski ahadees naa poh'nchi ho'n.<sup>284</sup>

<sup>273</sup> Muwatta Imam Malik: Baab Jaame as Siyam: H4; Hashiya Ibne Abedeen o Fatawa Alamgeeri; Al Bahr ur Raaeq.

<sup>274</sup> Sharah Muslim by Nawawi; Injaz al Hajjah Sharah Ibne Majah: V5 P628

<sup>275</sup> Hidayah Awwaleen: Baab Salat ul Kasoof: P167

<sup>276</sup> E'elaa as Sunan: V8 P169

<sup>277</sup> Bukhari: Asma bint Abu Bakar رَضِيَ اللهُ عَنْهَا se riwayat

<sup>278</sup> Muwatta Imam Malik: Baab Jaame As Siyam ke aakhir mein, Baab Maa Jaa Fil Lailatul Qadr se 1 satar qabl

<sup>279</sup> Bukhari: V1 P266

<sup>280</sup> Hidayah Awwaleen: P201

<sup>281</sup> 5 wasaq ka wazan: 16 Man, 35 Ser, yaane 856 Kilo 629 gram zikar kiya gaya

<sup>282</sup> Muwatta Imam Malik (ba riwaayat Imam Muhammad Shaibani) Abwab Salah: Baab 96 Al Istesqa: P105

<sup>283</sup> Hidayah Awwaleen: P176

<sup>284</sup> Umdatur Raaya Hashiya Sharah Wiqaya: V1 P208

7. Imam Malik رحمہ اللہ ke shagird Ibne Wahab ka bayan hai ke Imam Malik رحمہ اللہ se pao'n ki ungliyo'n mein khilaal ka poocha gaya to unho'n na nafee mein jawab diya. Main bhi majlis mein maujood tha. Majlis mein to khamosh raha, lekin jab majlis kam ho gai to maine kaha: Hamare haa'n Misr mein iske mutalliq ek hadees paai jaati hai. Imam Sahab رحمہ اللہ ne poocha: Wo kaunsi hadees hai: Maine apni sanad ke saath Mastoor bin Shaddad رحمہ اللہ ki marfoo hadees sunai ke unho'n nekaha: Maine Rasool Allah ﷺ ko apni choti ungli ke saath pao'n ki ungliyo'n ke darmiyan khilal karte hue dekha hai. Ye hadees sunkar Imam Malik رحمہ اللہ ne kaha: Ye hadees Hasan hai, maine isse pehle ye hadees kabhi nahi suni thi. Ibne Wahab kehte hain: Iske baad jab bhi Imam Malik رحمہ اللہ se ye mas-ala poocha jaata tha to wo (is hadees ke mutabiq) ungliyo'n ke darmiyan khilal karne ka hukum dete the.<sup>285</sup>
8. 1 rakat witr ki hadees siha sitta mein aam paai jaati hai aur ye 27 Sahaba Ikram رضي الله عنهم se marwi hai, lekin aksar muqallideen ahnaaf 3 hi ke qaael hain aur ek ko saheeh nahi samajhte aur is mas-ala mein Imam Abu Hanifa رحمہ اللہ ki raae par chalte hain. Unke Shaikh ul Hadees Maulana Anwar Shah Kashmiri رحمہ اللہ kai saalo'n tak in ahadees ki taujeeh sochte rahe the, jaisa ke Ma'arif us Sunan by Maulana Yusuf Bannori (Baab ul Witr mein manqool hai).
9. Kutub e hadees mein kai ek ahadees aur asaar paae jaate hain, jin se waazeh taur par pataa chalta hai ke Sabelain (insan ke bol aur bazaar waali 2 jagaho'n) ke alaawa badan ke kisi hissa se khoon nikal aae to isse wazu nahi toot-ta.<sup>286</sup>
- Fathul Baari mein hai ke Hanafi UlamaF aur Abdullah bin Umar رضي الله عنهما ka bhi yehi mauqaf tha ke khoon se wazu nahi toot-ta aur unho'n ne likha hai ke is "باب من لم الوضوء إلا من المخرجين" mein Imam Bukhari رحمہ اللہ ne hanafiyya ka radd karna chaaha hai. Kyou'nke wo behne waale khoon se wazu tootne ke qael hain.
- Taabaeen mein Tawoos bin Keesaan, Abu Jafar Muhammad Baqar, A'amash, Hasan Basri balke Madina ke 7 bade nez Imam Malik aur Imam Shafai رحمہ اللہ ka bhi yehi mazhab hai.<sup>287</sup> Lekin fiqa hanafi mein baaz imamo'n ki raae ke mutabiq likha hua hai ke isse wazu toot jaata hai.<sup>288</sup>
10. Bukhari waghaira mein hai ke Nabi ﷺ aurat ka janaza padhane ke liye iske wast mein khade hue aur Abu Dawood aur Timizi waghaira mein mard ke sar ke saamne khade hone ka zikar hai. Hadees ki raushni mein mard aur aurat ke janaze mein imam ke khade hone ki jagah mein farq hai. Jabke fiqa hanafi ki mashoor kitab Hidayah ke matan mein likha hua hai:

*Mard aur aurat ka janaza padhaane waala imam unke seeney ke bil-muqaabil khada ho.*<sup>289</sup>

يُقُومُ الَّذِي يُصَلِّي عَلَى الرَّجُلِ وَالْمَرْأَةِ بِجِذَاءِ الصَّدْرِ.

11. Imam Malik رحمہ اللہ aur Imam Abu Hanifa رحمہ اللہ sajda e shukar karne ko makrooh samajhte the.<sup>290</sup> Halaa'nke kutub e ahadees mein sajda e shukar ki kaseer ahadees paai jaati hain. Miskhat mein to sajda shukar ka ek mustaqil baab maujood hai.<sup>291</sup>
12. Imam Shafai رحمہ اللہ ko mard ke liye مُعَصْفَر (kum yaane ek qism ka surkh phool se ranga hua kapda) pehenne ki mumaneat ki saheeh hadees maloom naa ho saki thi.
- Imam Nawawi رحمہ اللہ ne Muslim ki Sharah mein naqal kiya hai ke Imam Shafai رحمہ اللہ ne kum se ranga hua kapda jaaez qaraar diya hai aur unho'n ne kaha hai ke maine ye kapda pehenne ki is liye rukhsat di hai ke mujhe

<sup>285</sup> Muqaddma Al Jirah wa Ta'adeel by Ibne Abi Hatim Raazi: P31-32; Sunan Kubra by Bayhaqi: V1 P71

<sup>286</sup> Bukhari: V1 P29 (kitab ul wazu); Saheeh Ibne Khuzaima: V1 P23; Sunan Kubra Bayhaqi: V1 P171; Sunan Abu Dawood: V1 P29

<sup>287</sup> Fathul Baari: V1 P282

<sup>288</sup> Hidayah Awwaleen: V1 P23

<sup>289</sup> Hidayah

<sup>290</sup> Lama'at Sharah Mishkat by Abdul Haq Dahelwi Hanafi; Hashiya Hanafi Mishkat: Kitab us Salah, Baab Sujood ash Shukar

<sup>291</sup> Bukhari (darsi): V2 P636; Sunan Ibne Majah: H1394

iski mumaneat mein koi hadees e Nabawi ﷺ nahi mili. Haa'n albatta Hazrat Ali رضي الله عنه ki ek hadees mili hai jo Ali رضي الله عنه ke saath hi khaas hai.

Imam Bayhaqi رحمه الله ne kaha hai ke iski mumaneat mein kai ahadees aai hain, jin mein is baat ki daleel hai ke ye mumaneat Ali رضي الله عنه ke saath khaas nahi hai. Phir unho'n ne Abdullah bin Umro رضي الله عنه wali hadees bayan ki hai ke unho'n ne Kusm se range hue 2 kapde pehne hue the. Nabi ﷺ ne wo dekh liye to farmaya: Ye kafiro'n ke libaas mein se hain, lehaza tu unhe'n naa pahen. Unho'n ne kaha: Main unhe'n dholu'n? To Aap ﷺ ne farmaya: Balke unhe'n jalaa de.<sup>292</sup>

Iski mumaneat ke mutalliq ahadees zikar karne ke baad Imam Bayhaqi رحمه الله farmate hain: “*Agar ye ahadees Imam Shafai رحمه الله ko poho'nch jaate'n to in sha Allah wo unke zaroor qael ho jaate, kyou'nke unho'n ne khud farmaya hai:*

*Jab mere kisi qaul ke khilaf koi hadees saheeh saabit ho jaae to mere qaul ko tark kar diya karo aur hadees par amal kiya karo.*<sup>293</sup>

إِذَا صَحَّ الْحَدِيثُ خِلَافَ قَوْلِي فَأَعْمَلُوا بِالْحَدِيثِ وَدَعُوا قَوْلِي.

13. Zohar ki namaz ke waqt ke baare mein Imam Abu Hanifa رحمه الله ki raae ye thi ke wo 2 misl tak rehta hai, yaane jab har cheez ka saaya iske 2 misl ho jaae to zohar ka waqt khatam hokar asar ka waqt shuru hota hai aur unke muqallideen mein se aam logo'n ne bhi yehi raae ikhteyar ki hui hai. Halaa'nke aam fuqaha e mohaddiseen aur Abu Yusuf aur Muhammad Shaibani رحمهم الله ka mauqaf hadees e Nabawi ﷺ ke mutabiq ye hai ke zohar ka waqt ek misl tak rehta hai. Yaane jab har shae ka saaya iske apne qad ke baraabar ho jaae to zohar ka waqt khatam ho jaata hai aur asar ka waqt shuru ho jaata hai aur Muslim<sup>294</sup> waghaira mein ye hadees maujood hai.

Ahnaaf ke Allama Zaheeruddin Shuq Nemwi Hanafi ne “*Asaar as Sunan*” mein is baat ka eteraaf kiya hai:

*Beshak maine koi bhi saheeh sareeh ya zaeef hadees aisee nahi paai jisme is baat ki daleel ho ke zohar ki namaz ka waqt kisi bhi cheez ke saae ke 2 misl hone tak rehta hai.*<sup>295</sup>

إِنِّي لَمْ أَجِدْ حَدِيثًا صَرِيحًا صَحِيحًا أَوْ ضَعِيفًا يَدُلُّ عَلَى أَنَّ وَقْتَ الظُّهْرِ إِلَى أَنْ يَصِيرَ الظِّلُّ مِثْلِيهِ.

Qazi Sanaullah Panipati Hanafi ne bhi apni Tafseer e Mazhari mein kaha hai:

*Zohar ka aakhri waqt har shae ke saae ke 2 misl hone tak baaqi rehne par naa koi saheeh hadees paai gai hai aur naa zaeef hi.*<sup>296</sup>

أَمَّا آخِرُ وَقْتِ الظُّهْرِ فَلَمْ يُوجَدْ فِي حَدِيثٍ صَحِيحٍ وَلَا ضَعِيفٍ أَنَّهُ يَبْقَى بَعْدَ مَصِيرِ ظِلِّ كُلِّ شَيْءٍ مِثْلِيهِ.

Unho'n ne iske baad kaha hai ke Imam Abu Hanifa رحمه الله se iske baare mein 2 qaul hain, yaane ek qaul inka hadees aur jamhoor ke qaul ke mutabiq bhi hai.<sup>297</sup>

Main kehta hu'n ke daur e hazir ke muqallideen ne saheeh hadees ko bhi ehmiyat naa di, jamhoor fuqaha ki bhi koi parwah nahi ki aur naa apne Imam ke hadees ke mutabiq qaul hi ko ikhteyar kiya.

14. Imam Malik, Imam Shafai, Imam Ahmad, Imam Ishaq رحمهم الله ki raae ye thi ke kawaari balegha ka nikah iska baap iksi ijazat ke baghair karde to faskh nahi ho sakta. Khwah wo raazi ho khwah naraaz, jaisa ke Imam

<sup>292</sup> Muslim (darsi): V2 P193 Kitab ul Libaas Baab Nahi a'an Labs at Thaub al Ma'asafar

<sup>293</sup> Sharah Muslim: Imam Nawavi: V2 P193

<sup>294</sup> V1 P223

<sup>295</sup> Asaar as Sunan: P53

<sup>296</sup> Abkar al Minan Fee Tanqeed Asaar as Sunan: P77

<sup>297</sup> Abkar al Minan Fee Tanqeed Asaar as Sunan: P77

Tirmizi رحمہ اللہ ne inka qaul naqal kiya hai.<sup>298</sup> Halaa'nke unki ye raae Bukhari waghaira ki saheeh hadees ke khilaf hai.

15. Imam Shafai رحمہ اللہ sakht garmi ke mausam mein bhi zohar ki namaz ko thanda karne ke istehbaab ke qael naa the. Jabke hadees mein iska waazeh zikar hai.<sup>299</sup> Aur Imam Tirmizi رحمہ اللہ ne hadees ki paerwee ko oola o ashbah kaha hai.

16. Imam Malik رحمہ اللہ, Imam Shafai رحمہ اللہ aur Imam Abu Hanifa رحمہ اللہ waghairahum ount ka gosht khane ke baad wazu karna zaroori nahi samajhte the. Balke pehle kiye hue wazu ko kaafi samajhte the.

Halaa'nke is ke baare mein aam hadees ki kitabo'n mein hadees paai jaati hai ke ount ka gosht khane ke baad wazu karke namaz padhi jaae. Yaane agar pehle wazu kiya ho, phir ount ka gosht khaa liya ho to namaz ke liye dobara wazu karne ki zaroorat hai. Aap ﷺ ne iska hukum diya hai.<sup>300</sup>

Imam Ahmad aur Imam Ishaq aur aam fuqaha e hadees رحمہم اللہ isi taraf gae hain ke uske baad wazu karna hoga, phir namaz padhi hogi.

17. Khars e Tamr<sup>301</sup> ke mutalliq Imam Abu Hanifa رحمہ اللہ ki raae hadees ke manaafi hai. Khars e Tamr mein warid hadees, hadees ki kitabon mein masalan Tirmizi, Abu Dawood, Ibne Majah, Sunan Kubra Bayhaqi (V4 P121) waghaira mein aam paai jaati hain. Lekin Imam Abu Hanifa رحمہ اللہ, Imam Shebi رحمہ اللہ, Sufiyan Soori رحمہ اللہ waghaira ne kaha ke khars jaaez nahi hai.<sup>302</sup>

Ab ye unki apni raae hai, hadees ke muqable mein unki raae ki taqleed nahi ki jaaegi.

18. Namaz mein qadam se qadam milaane ke mas-ala mein ahnaaf ke baaz shreheen ne hadees e Nabawi ﷺ ke khilaf raae qaaem ki hai. Hadees mein Taswiya as Sufoof (safe'n baraabar karne) ka hukum hai. Taraassa (ek doosre se jud kar khada hona) wa Saddi Khalal (yaane saff mein jo khaali jagah reh jaae usey pur karne) ka bhi hukum hai. Aur Noman bin Basheer aur Anas رضی اللہ عنہ ki bayan karda riwayat mein qadam ke saath qadam milaa kar khade hone ka bhi zikar hai. Anas رضی اللہ عنہ ka ye bhi qaul hai ke maine apne ek saathi (sahabi) ko dekha ke wo apna kandha apne saathi ke kandhe ke saath milaaya karta tha aur agar (is daur) mein tu kisi ke kandhe aur qadam ke saath apna kanda aur qadam milaane lage to tu isey sarkash khacchar ki tarha bidakta hue dekhe gaa.<sup>303</sup>

Taqreeban mutaqaddemeen aimma masalan Imam Malik رحمہ اللہ, Imam Shafai رحمہ اللہ, Imam Ahmad رحمہ اللہ aur Imam Abu Hanifa رحمہ اللہ waghairahum ka iski mashruiyat par ittefaq hai. Imam Abu Hanifa رحمہ اللہ ka qaul Kitab al Asaar by Imam Muhammad baab Taswiyatus Sufoof mein maujood hai. Lekin muta-akkhireen e ahnaaf masalan Anwar Shah Kashmiri, Shaikh Zakariya Sahranpuri aur Saheb Tafheem ul Bukhari waghaira ne isme warid sareeh hadees ke khilaf apni raae di hai.<sup>304</sup>

Nihayat afsos ki baat hai ke janab Azmi Sahab ne Bukhari ki riwayat ke radd karne ke liye ek ghair mohaqqiq Ameen Okadwi ka qaul pesh kiya hai. *Inna Lillahi Wa Inna Ilaihi Rajعون*. Halaa'nke Okadwi ahadees e

<sup>298</sup> Tirmizi: Abwab Nikah: Baab Maaja Fee Istemaar al Bakr was Saib: P210

<sup>299</sup> Tirmizi: Abwab Salah Baab Maaja Fee Takheer az Zohar Fee Saddah al Har

<sup>300</sup> Muslim: Kitab ul Haiz, Baab al Wazu Min Lahoom al Ibl; Sunan Kubra: V1 P159

<sup>301</sup> Zakat dene ke liye khajooro'n ka darakhto'n par takhmeena o andaaza karna ke wo kitni miqdaar mein ho'ngi, yaane unki mithaas paeda ho jaae to saare phal par ek nazar daodaana, phir

iska andaaza lagaana ke jab ye saara phal khushk ho jaaega to kitna reh jaaega. Phir andaaza lagaai hui miqdar se ek tihaai yaa ek chauthaai chod kar baaqi se zakat wasool karna

<sup>302</sup> Kitab al Hujjah A'alaa Ahlul Madeena: V1 P510; Neel ul Autaar: V3 P102; Sabal As Salaam: V2 P818 H578; Umdatul Qari: 6819; Injaz al Hajja Sharah Sunan Ibne Majah: V6 P148

<sup>303</sup> Musannaf Ibne Abi Shaiba: H3544

<sup>304</sup> Faiz ul Baari: V2 P236; Tafheem ul Bukhari: V1 P370 by Zahoor Ilahi Azmi Deobandi



nabawiyya ﷺ ki khul kar tardeed kiya karta aur mazaaq udaaya karta tha aur ilm e hadees ki hawaa bhi isey nahi lagi thi.

Ab taqreeban tamaam ahnaaf isi ki raae par chalte hain, namaz mein pao'n ke saath pao'n koi bhi nahi milaata, balke milane waalo'n ko buraa jaante hain. Isse aise bidakte hain, jaisa ke bicchu se bidka jaata hai.

19. Imam ul Aamma Imam Ibne Khuzaima ne kaha hai ke namaz ki teesri rakat ke shuru mein Raful Yadain karne ka agarche Imam Shafai رحمه الله ne zikar nahi kiya, lekin phir bhi sunnat hai. Kyou'nke isme warid hadees ki sanad Saheeh hai aur Imam Shafai رحمه الله ne khud kaha hai: Sunnat ke qail ho jaaya karo aur mere qaul ko chod diya karo.<sup>305</sup>

20. Imam Bayhaqi رحمه الله apni mashoor kitab Ma'arefa as Sunan wal Asaar mein farmate hain ke: *“Imam Shafai ne aurto'n ka eidain ki namaz padhne ke liye eidgarh ki taraf nikalne ke mutalliq hadees riwayat karne ke baad kaha hai, agar ye hadees saabit ho to main iska qaeil ho jaau'nga”*.<sup>306</sup>

Imam Bayhaqi رحمه الله farmate hain ke bila-shubha ye hadees saabit ho chuki hai. Yaane Umme A'atiya رضي الله عنها ki hadees jo Bukhair o Muslim mein maujood hai. Ab Shafaiyyo'n ke liye zaroori ho jaata hai ke wo uske qael ho jaaen.<sup>307</sup>

21. Bukhari waghaira mein ehraam bandhne se qable shart lagaane ke mutalliq Hazrat Zuba-ah رضي الله عنه ki waazeh hadees maujood hai, is par Imam Bukhari رحمه الله ne Kitab ul Mahsar mein Baab Al Ahsaar Fil Hajj qaaem kiya hai. Hazrat Usman, Hazrat Ali, Hazrat Ammaar, Hazrat Abdullah bin Masood, Hazrat Ayesha aur Hazrat Umme Salma رضي الله عنها waghaira bhi isko durust samajhte hain. Inka qaul hadees ke mutabiq hai. Jabke Abdullah bin Umar رضي الله عنه ka qaul is hadees ke mutabiq nahi tha.

Imam Bayhaqi رحمه الله famrate hain:

*Agar hajj mein shart lagaane ke mutalliq Zuba-ah رضي الله عنه ki hadees Hazrat Abdullah bin Umar رضي الله عنه ko poho'nch jaati to wo zaroor iske qael ho jaate (aur Hanafiyya aur Malikiyya ka qaul bhi Zaba'ah رضي الله عنه ki hadees ke khilaf hai”*.

لَوْ بَلَغَ ابْنُ عُمَرَ حَدِيثَ ضُبَاعَةَ فِي الْإِسْتِرَاطِ لَقَالَ بِهِ.

Aur Imam Shafai رحمه الله ke mutalliq Imam Bayhaqi رحمه الله ne kaha hai ke Imam Shafai رحمه الله farmate hain: *“Agar ye hadees saabit hoti to main isko tark karke kabhi doosri raae ikhteyar naa karta, kyou'nke mere nazdeek Rasool Allah ﷺ se saabit hone wali hadees ki mukhalifat karna halaal nahi hai”*.

Imam Bayhaqi رحمه الله farmate hain:

*Bila-shubha ye hadees kai sanado'n ke saath Nabi ﷺ se saabit ho chuki hai”*.

قَدْ ثَبَتَ هَذَا الْحَدِيثُ مِنْ أَضْوَاجِهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Hafiz Ibne Hajar Asqalani رحمه الله ye saari bahes naqal karne ke baad famrate hain: *“Ye bhi un jagaho'n mein se ek hai, jin mein Imam Shafai رحمه الله ne apna qael hona hadees ki sehat ke saath muallaq o mashroot kiya hai”*.

<sup>305</sup> Fathul Baari: V2 P182 Kitab ul Azaan Baab Raful Yadain Izaa Qaam Min Rakatain: H739

<sup>306</sup> M'arefa as Sunan wal Asaar

<sup>307</sup> Fathul Baari: V2 P597 Kitab ul Eidain Baab Etezaal al Haiz al Musalla, H981

Farmate hain ke maine is silsila mein ek mustaqil kitab tasneef ki hai, jisme wo tamaam ahadees jamaa ki hain, jinke mutalliq Imam Shafai رحمہ اللہ ne kaha tha ke ye ahadees saheeh o saabit ho'n to main inka qael ho jaau'nga. Maine unki tehqeeq bhi ki hai.<sup>308</sup>

Ye 21 misaale'n bataur e namoona zikar ki gai hain, warna marwajja fiqa ki kitabo'n mein saikdo'n aisee aara maujood hain jo sareeh ahadees e nabawiyya ﷺ ke khilaf hain. Agar inko jamaa kiya jaae to ek zakheem kitab taiyaar ho sakti hai. Allama Ezzuddin bin Abdus Salam رحمہ اللہ ne is silsila mein ek kitab tasneef farmai thi.

Afsos ki baat ye hai ke muqallideen hazraat fiqa ke khud-saakhta masael par amal karne ke liye aam logo'n ko majboor karte hain aur taqleed e imam ko wajib kehte hain. Halaa'nke kisi ek muaiyyan imam ki taqleed ka paaband rehkar tamaam ahadees e nabawiyya ke mutabiq naa aqeeda hi banaaya jaa sakta hai aur naa amal hi kiya jaa sakta hai. Is liye ke Aimmah Arba (Imam Abu Hanifa, Imam Malik, Imam Shafai, Imam Ahmad) رحمہم اللہ mein se har ek imam se kai ahadees makhfi reh gai thee'n. Yaa unki sehat in par makhfi reh gai thi. Lehaza har shakhs bil-khusoos madaaris ke talaba jo kutub e hadees padhte hain. Unke liye to bohot zaroori hai ke wo haq ki talash mein rahe'n.

Kisi bhi imam ki jo raae kisi Qurani ya Hadeesi nass ke khilaf ho, isey apna mazhab hargiz naa banaae'n. Nas ko hi apna mazhab banaae'n. Isi mein najaat hai.

Agar in muqallideen ka koi fard ahadees e nabawiyya par amal karne ke liye taiyaar hota hai aur kehta hai ke main un aara par amal nahi karu'nga yaa main inko saheeh nahi samajhta. Ahadees e nabawiyya ﷺ hi qaabil e amal hain, unhi par amal karne mein najaat hoti aur Allah Ta'ala ne hame'n isi ka hukum diya hai:

Aur Allah Ke Rasool Tumhe'n Jo Kuch De To Wo Lelo  
 Aur Jisse Manaa Kare To Usey Chod Do.<sup>309</sup>

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

To ye muta'assib muqallideen us shakhs se be-had dushmani rakhte hain.

Agar inka koi bacha baligh hone ke baad ye kehde ke main hadees e Nabawi ﷺ par hi amal karu'nga, marwajja fiqa ke khud-saakhta masael par main amal nahi karu'nga. Bil-khusoos wo ek mutawatir sunnat yaane ruku ke waqt Raful Yadain hi shuru karde to muqallideen ke hatho'n isey apni jaan ka khatra hota hai. Is par museebato'n ke pahaad toot padte hain, isey ghar se bahar nikaalne ki, isse qata'a talluqi ki, balke jaaedaad se aaq qaraar dene ki dhamki di jaati hai. Iska apne ham mazhab kisi bacchi se nikah tak nahi karte.

Isey zaher tak pilaane ki koshish ki jaati hai. Iski kai ek misaale'n maujood hain. Jaisa ke Paak Patan mein Abdul Ghafor naami ek shakhs ke bhai ne isey zaher pilaa diya tha, nez Manserah mein ilaaqa gilyaat ke ek gao'n Baagan mein Qari Muhammad Yaqoob hafizahullah ke walid giraami Abdul Qaiyyum رحمہ اللہ Sahab ko zaher pilaaya gaya aur jaadu kar diya gaya tha. Kyou'nke usne namaz mein Masnoon Raful Yadain karna shuru kar diya tha. Goya muqallideen ke nazdeek hadees e Nabawi ﷺ par amal karne ki wajah se wo kafir ho gaya hai. نَعَذُّ بِاللّٰهِ مِنْ ذَلِكَ

Al gharz Ahle Hadees o Sunnat aur Ahle Taqleed ke darmiyan ye ma'arka araai hamare is daur tak jaari o saari rahi. Dono taraf se bohot si kitaabe'n aur risaale likhe jaa chuke hain aur likhe jaa rahe hain aur aainda bhi likhe jaate rahe'nge. Ahle Hadees o Sunnat amal bil hadees an Nabawi ﷺ yaane Rasool Allah ﷺ ki sunnat par amal karne ki dawat par zor dete rahe hain. Jable Ahle Taqleed ahadees e nabawiyya ﷺ ko pas e pusht daal kar apne apne imamo'n ki aara o qiyasaat ki taraf dawat par apna saara zor sar karte dikhai de rahe hain. Halaa'nke unki kitabo'n hi mein unke imamo'n ke aqwaal maujood hain ke hadees e Nabawi ﷺ ke muqable mein hamara qaul tark kardo aur Sahaba Ikram رضي الله عنهم bhi hadees e Nabawi ﷺ ke mil jaane ke waqt aara ko tark kar diya karte the.

<sup>308</sup> Fathul Baari: V4 P10-11 (Qadeemi Kutub Khana Araam Bagh Karachi) H1810

<sup>309</sup> Surah Hashar: 7

Majmui lehaz se Taabaeen رَضِيَ عَنْهُمْ ke andar bhi yehi tareeqa aur mohaddiseen e ikram رَضِيَ عَنْهُمْ jinho'n ne hadees par mabni kitabe'n likhi hain, wo sab isi tareeqe par the. Hatta ke muqallideen e ahnaaf ke ek bohot bade Imam Abu Jafar Tahawi رَضِيَ عَنْهُ ne apni kutub e hadees mein kai ek muqamaat par Imam Abu Hanifa رَضِيَ عَنْهُ ki mukhalifat ki hai.

Ek dafa Imam Tahawi رَضِيَ عَنْهُ ne kisi mas-ale mein Imam Abu Hanifa رَضِيَ عَنْهُ ki raae ke khilaf fatwa diya to faqeeh Abu Obaid Harbuya ne unse kaha ke ye Imam Abu Hanifa رَضِيَ عَنْهُ ka qaul nahi hai jo tumney ikhteyar kiya hai. Imam Tahawi رَضِيَ عَنْهُ ne isey jawab diya:

*Aye Qaazi! Kya jo bhi Imam Abu Hanifa رَضِيَ عَنْهُ ne kaha hai main iska qael ho jaau'n?*

أَيُّهَا الْقَاضِي! أَوْ كُلُّ مَا قَالَهُ أَبُو حَنِيفَةَ أَقُولُ بِهِ؟

Abu Obaid ne kaha:

*Maine to tujhe muqallid hi samjha tha.*

مَا ظَنَنْتُكَ إِلَّا مُقَلِّدًا.

Imam Tahawi رَضِيَ عَنْهُ ne jawab diya:

*Taqleed to sirf muta'assib hi karta hai” (yaane main muta'assib nahi hu'n).*

وَهَلْ يُقَلِّدُ إِلَّا عَصِيًّا.

Abu Obaid ne kaha: “Yaa phir ghabbi (Ahmaq) shakhs taqleed karta hai”. Ye baat misr mein aam phail gai thi, hatta ke logo'n ki zubano'n par aam jaari ho gai thi hi.<sup>310</sup>

Isi tarha Imam Abu Hanifa رَضِيَ عَنْهُ ke shagirdo'n masalan Imam Muhammad aur Imam Abu Yusuf رَضِيَ عَنْهُ ne be shumar masael mein apne Shaikh Imam Abu Hanifa رَضِيَ عَنْهُ ki mukhalifat ki hai. Hidayah ka mutalea karne waale par ye cheez makhfi nahi hai.

Imam Muhammad ne khul kar taqleed e shakhsi ko najaaez qaraar diya hai. Chunache wo farmate hain:

*Agar taqleed jaaez hoti to Imam Abu Hanifa رَضِيَ عَنْهُ se pehle jo fuqaha hue hain, wo taqleed kiye jaane ke ziyaada layaq hone the. Jaisa ke Hasan Basri رَضِيَ عَنْهُ aur Ibrahim Nakhai رَضِيَ عَنْهُ hain.<sup>311</sup>*

لَوْ جَازَ التَّقْلِيدُ كَانَ مَنْ مَضَى مِنْ قَبْلِ أَبِي حَنِيفَةَ مِثْلَ الْحَسَنِ الْبَصْرِيِّ وَإِبْرَاهِيمَ النَّخَعِيِّ رَحِمَهُمُ اللَّهُ آخَرَى أَنْ يُقَلَّدُوا.

Asal baat yehi hai ke Quran o Hadees ko har shakhs ki baat se muqaddam rakha jaae aur yehi Ahle Hadees o Sunnat ki dawat rahi hai aur ab tak hai aur aainda bhi rahegi. In sha Allah

Main kehta hu'n: “Agar duniya mein Ahle Hadees naa hote to Ahle Taqleed ne Rasool Allah ﷺ ki saheeh sunnato'n ko awaam tak nahi poho'nchne dena tha. Awaam ne Quran o Hadees waale deen o tareeqe se naa-ashna hi rehna tha. Jaisa ke Ameer ul Momineen fil-Hadees Imam Bukhari رَضِيَ عَنْهُ ke Shaikh Ali bin Madeeni ne kaha hai ke Rasool Allah ﷺ ne ye jo farmaya hai:

*Meri Ummat se Ek Jamat Hamesha Haq Par Gaamzan Rahegi”.*

لَا تَرَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى الْحَقِّ.

Is jamat se muraad Ahle Hadees hain, jo Rasool Allah ﷺ ke tareeqa ka khayal rakhte hain aur aapke ilm (hadees) ka difa'a bhi karte hain, gar ye naa hote to Ahle Bidat masalan Motazala, Rawaafeza, Jehmiyya, Murjiyya, aur Ahlur Raae ne aam logo'n ko kharab kar dena tha.<sup>312</sup>

Khateeb Baghdadi ne Sharf Ashab ul Hadees mein kaha hai: “Ali bin Madeeni ne kaha hai ke agar Ahle Hadees naa hote to logo'n ko Ahle Bidat ke mazkoora firqo'n se Rasool Allah ﷺ ki koi sunnat maloom naa hoti”.

<sup>310</sup> Lisan ul Mizaan Tarjuma Abu Jafar Ahmad bin Salaama Tahaawi

<sup>311</sup> Al Mabsoot by Sarkhasi: V12 P28

<sup>312</sup> Al Ehtejaj bis Sunnah by Suyuti: P119

Imam Ibne Qutaiba farmate hain: “Ahle Hadees ne asli jagah (Quran o Hadees) hi se haq talash kiya hai. Unho’n ne Rasool Allah ﷺ ki ahadees o sunan ki paerwee karke hi Allah Ta’ala ka taqarrub haasil kiya hai. Unho’n ne Rasool Allah ﷺ ki sunnato’n aur hadeeso’n ki khushki, samandar aur mashriq o maghrib se talask kiya. Unho’n ne iski khatir bade lambey safar kiye. Ahadees ki tehqeeq ki, hatta ke unho’n ne saheeh o zaef aur naasikh o mansookh maloom kiya aur jin fuqaha ne kisi mas-ale mein raae par amal kiya tha aur unki raae hadees ke khilaf thi. Iska bhi pataa lagaaya aur logo’n ko khabardaar kiya, taa-ke wo raae par amal karne se bach jaae’n aur hadees par amal kar le’n. Unki koshisho’n se haq mitne se bach gaya aur raushan aur buland ho gaya aur logo’n ko Rasool Allah ﷺ ki hadees par amal karne ki mawaaqe muyassar ho gae. Aur ghaafil o be-khabar bhi mutanabbe ho gae aur jo imamo’n ke qaulo’n ke mutabiq faisle kiya karte the, wo khaalis Rasool Allah ﷺ ki hadees ke mutabiq faisle karne lage”.<sup>313</sup>

Maulana Abdul Hai Lukhnawi Hanafi رَحْمَةُ اللهِ عَلَيْكَ likhte hain: “Jo koi insaaf ki nazar se dekhega aur wo fiqa o usool ke samandaro’n mein gehraai mein poho’nch jaaega aur zulm o ziyaadati se door rehkar ghaur o khauz karega wo yaqeenan jaan lega ke furui o usooli masael (jin mein ulama ne ikhtelaf kiya hai in) mein mohaddiseen e ikram رَحْمَةُ اللهِ عَلَيْكَ ka mazhab hi sab mazaahib se ziyada qawi hai aur main bhi jab kisi mas-ale ki taraf ishaara karta hu’n to mohaddiseen ka qaul hi insaaf ke ziyada qareeb paata hu’n. Allah Ta’ala mohaddiseen ki qadar kare aur inka bhalaa kare, kyou’nke yehi log Rasool Allah ﷺ ke sacche waaris hain aur shariyat ke sacche naaeb hain aur wo hame’n unhi ke zumrah mein uthaae aur hame’n unki mohabbat aur seerat par faut kare”.<sup>314</sup>

Shah Waliullah Mohaddis Dahelwi رَحْمَةُ اللهِ عَلَيْكَ ne kaha hai: “Allah Ta’ala ne jis masoom Rasool ﷺ ki pariwee aur baat ko maanna ham par farz kiya hai, iski koi hadees durust sanad ke saath agar hame’n poho’nch jaae aur wo hadees (imam) ke mazhab ke khilaf daleel ho aur uske bawajood ham hadees e rasool ﷺ ko chod kar imam sahab ke takhmeene par amal kare’n to hamse badaa zaalim bhi koi hoga? Aur is din hamara kya uzar hoga jabke sab log Rabbul A’alameen ke roo-ba-roo khade ho’nge?”<sup>315</sup>

Fuqaha e Hanafiyya mein se faqeeh Esaam bin Yusuf (Jo Imam Abu Yusuf ke shagird the) ne Imam Abu Hanifa رَحْمَةُ اللهِ عَلَيْكَ ki raae tark karke namaz mein ruku waala Raful Yadain shuru kar diya tha, kyou’nke unhe’n Raful Yadain ki saheeh ahadees mil gai thee’n.<sup>316</sup>

Ahle Hadees o Sunnat ki dawat Quran o Hadees hi ki dawat rahi hai. Is silsile mein Alhamdulillah hadees ki kitabe’n shahed e adl hain aur unke alaawa be-shumar arbi aur urdu kitabe’n paai jaati haina jo Ahle Hadees ke kubaar ulama mohaqiqeen ne murwajja taqleed ki mazammat aur hadees e nabawi ki himayat o itteba mein likhi hain. Masalan:

1. Bida’ah al Ta’assub al Mazhabi by Muhammad Eid Abbasi
2. Ahlul Muslim Mulzim Bi Itteba Mazhab Moaiyyan by Ma’asoomi
3. Al Irshad Ilaa Sabeer ar Rashaad by Muhammad Shahjahanpuri
4. Tanqeed e Sadeed by Shah Badiuddin ar Rasshadi
5. Meyaar ul Haq by Syed Nazeer Hussain Mohaddis Dahelwi
6. Haqeeqatul Taqleed by Mufti Abu Muhammad Ameenullah Peshawari
7. Tohfa Hanafiyya by Maulana Dawood Arshad
8. Hadees aur Ahle Taqleed by Maulana Dawood Arshad
9. Al Lamhaad Ilaa Maa Fee Anwaar al Baari Minaz Zulumaat by Wakeel e Salafiyat Allama Muhammad Raees Nadwi

<sup>313</sup> Taweel Mukhtalif al Hadees: P73-74

<sup>314</sup> Imam Ul Kalaam: P216; Maslak e Ahnaaf aur Maulana Abdul Hai Lukhnawi رَحْمَةُ اللهِ عَلَيْكَ by Allama Irshad ul Haq Asari رَحْمَةُ اللهِ عَلَيْكَ

<sup>315</sup> Hujjatullahil Baalegha: V1 P156

<sup>316</sup> Al Fawaaed al Bahiyya Fee Taraajim al Hanafiyya by Abdul Hai Lukhnawi: P116

10. Majmua Maqalaat e Hanafiyya par Salafi Tehqeeqi Jaaeza (ye Ahle Taqleed ki 29 kitabo'n ka jawab hai) by Wakeel e Salafiyat Allama Muhammad Raees Nadwi
11. Zameer Ka Bohraan by Wakeel e Salafiyat Allama Muhammad Raees Nadwi
12. Salafiyat Ka Ta'aruf Aur Uske Mutalliq Baaz Shubhaat Ka Izaala by Maulana Razaullah Muhammad Idrees Mubarakpuri
13. Ahnaaf Ki Chand Kutub Par Ek Nazar By Maulana Abdul Rauf bin Abdul Mannan
14. Taqleed Aimma Ki Adaalat Mein by Maulana Yahya Gondalwi
15. Kya Taqleed Wajib hai? By Abdul Mannan Noorpuri
16. Tareekh Ahle Hadees by Maulana Ahmadullah Dahelwi
17. Sirat e Mustaqeem Aur Ikhtelaf e Ummat by Maulana Sagheer Ahmad
18. Ikhtelaf e Fuqaha Ke Haqeeqi o Masnui Awaamil by Mohaddis ul A'sr Irshad ul Haq Asari
19. Tohfatul Anaam Bil Amal bi Hadees Khair ul Anaam by Muhammad Hayat Sindhi
20. Kya Fiqa Hanafi Islam Ki Kaamil Aur Saheeh Ta'abeer Hai By Maulana Muhammad Ismail Salafi
21. Deen e Muhammadi Tarjuma Elaam ul Muwaqeen by Hafiz Ibnul Qaiyyim رَحْمَةُ اللهِ عَلَيْهِ
22. Eqaaaz Humam Oolil Absaar by Allama Al Falaani
23. Tohfa Ahnaaf by Maulana Yahya Arefi
24. Al Zafar al Mubeen Fee Radd Mughaletaat al Muqallideen by Muhammad Abul Hasan Sialkoti Saheb e Faizul Baari Tarjuma Fathul Baari
25. Taqleed aur Ualama e Deoband by Hafiz Abdullah Ropadi
26. Risaala Amal Bil Hadees by Maulana Wilayat Ali Sadiqpuri رَحْمَةُ اللهِ عَلَيْهِ
27. Tareekh Ahle Hadees by Maulana Muhammad Ibrahim Mir Sialkoti
28. Tareekh Ahle Hadees by Dr. Muhammad Bahauddin (Bartania)
29. Al Islaah by Maulana Hafiz Muhammad Gondalwi
30. Tehreek Azaadi e Fikr by Maulana Muhammad Ismail Salafi
31. Laqab Ahle Hadees by Rana Muhammad Shafeeq Pasruri
32. Ahle Hadees Aur Ahle Taqleed by Hafiz Salahuddin Yusuf
33. Ibra Ahlul Hadees wal Quran by Hafiz Abdullah Mohaddis Ghazipuri
34. Ahle Hadees Ke Imtiyazi Masaal by Hafiz Abdullah Mohaddis Ropadi
35. Ahle Hadees Ka Mazhab by Maulana Sanaullah Amratsari
36. Hasan al Bayan Feema Fee Seerah An Noman by Maulana Abdul Aziz Raheemabadi
37. Ahle Sunnat Fikr o Tehreek Imam Ibne Taimiya Ke Fatawa Ki Raushni Mein (Arbi se tarjuma)
38. Baree Sagheer Paak o Hind Mein Ahle Hadees Ki Aamad by Maulana Muhammad Ishaq Bhatti
39. Dalaael Muhammadi o Deegar Muhammadiyaat by Maulana Muhammad Junagadhi
40. Musalmano Ki Falaah Ka Wahed Raasta Salafi Manhaj by Allama Albani
41. Mafroor Ladkiyo'n Ka Nikah Mas-ala Wilaaya e Nikah Ka Tehqeeqi Jaaeza by Hafiz Salahuddin Yusuf
42. Taqleed Aur Amal Bil Hadees by Syed Mehdi Ali (Nawab Mohsin ul Mulk)
43. Aimma Salaf aur Itteba e Sunnat by Imam Ibne Taimiyya, Tarjuma Urdu Maulana Hareeri

Aur uske alaawa aur bohot si acchi acchi kutub hain. Agar koi muta'assib muqallid in kitabo'n ka mutalea karle to iski aankhe'n khul jaa'ngi aur dil munawwar ho jaaega. In sha Allah. Baaqi hidayat to sirf Allah Ta'ala ke hath mein hai.

Manqool az se maahi Nida al Jaamea, Lahore Jun-aug 2011

## 6. Ham Salafi (Ahle Hadees) Kyou'n Kehlaae'n?

(Ek Mufeed Mukaalma)

Allama Albani رحمته الله farmate hain: *"Ek munaqasha (mubahesa) mere aur ek islami qalamkaar ke ma-bain wuqoo pazeer hua. Jo Kitab o Sunnat ki paerwee mein hamare saath muttafiq the (magar salafi kehlaane mein kuch tazabzub ka shikar the) aur main talib e ilm bhaiyo'n se ye tamanna rakhta hu'n ke wo is mubahesa ko yaad kar le'n, kyou'nke uske nataej bohot ahem tareen hain"*.

Allama Albani ne us shakhs se kaha: *Agar koi aapse ye sawal kare ke aapka mazhab kya hai? To aapka kya jawab hoga?*

Usne jawab diya: *(Mera jawab hoga ke) main musalman hu'n.*

Allama Albani: Ye jawab ghalat hai.

Usne poocha: Kyou'n ghalat hai?

Allama Albani: Agar aapse koi pooche ke aapka deen kya hai? Tab aapka kya jawab hoga.

Saail: Main musalman hu'n.

Allama Albani: Pehli baat ye ke maine aapse aapka deen nahi poocha tha. Maine poocha tha ke aapka mazhab kya hai? Aisa tha ke nahi?

Doosri baat ye ke aap jaante hain ke aaj duniya mein musulmano ke kai mazaahib hain aur aap hamare saath muafiq hain ke unme se baaz ka to mutlaqan islam se koi talluq hi nahi. Jaise Durooz, Ismaeli, A'alawi aur is jaise doosre. Magar ye sab apne aapko musalman kehelwate hain. Unke alaawa bhi kuch firqe hain, jinhe'n ham sabeqa mazkoora firqo'n ki tarha to nahi kehte, ke wo islam se kharij ho chuke hain, lekin bila-shubha ye in gumrah firqo'n mein to shumar ho'nge jo bohot si baato'n mein Kitab o Sunnat se kharij ho chuke hain. Jaise Motazala, Khawaarij, Murjiyya, Jabariyya, aur in jaise doosre. To aapka kya keha nahi, ye sab aaj maujood hain ke nahi?

Saail: (ji) maujood hain.

Allama Albani: Agar ham in (mazkoora baala gumrah firqo'n) se poodhe ke aapka mazhab kya hai? to wo bhi mohtaata rawish apnaate hue aapke jawab jaisa jawab de'nge ke ham musalman hain.

Saail: Main kahu'nga ke mera mazhab Kitab o Sunnat hai.

Allama Albani: Main kehta hu'n, ye jawab bhi nakaafi hai.

Saail: Kyou'n?

Allama Albani: Kyou'nke jin jin ka hamne pehle zikar kiya hai ke wo bhi (gumrah hone ke bawajood) apne aapko musalman kehelwate hain, saath hi unme se koi nahi kehta ke main Kitab o Sunnat par nahi (Balke sabka yehi daawa hai ke ham Kitab o Sunnat par amal paera hain). To hame to chaahiye ke ham ek aur zameeme ka isme izaafa kare'n. Aapki kya raae hai ke ham aaj Kitab o Sunnat ke kisi nae faham par etemaad kare'nge yaa phir laazim hai ke ham unke faham ke silsile mein is cheez par etemaad kare'nge jis par salaf o saleheen the?

Saail: Bilkul laazmi hai (ke ham faham e salaf o saleheen par etemaad kare'n)

Allama Albani: Kya aap ye eteqaad rakhte hain ke doosre mazahib waale jo islam ke daawe daar hain. Magar islam se kharij hain yaa phir jo abhi tak daaera islam mein to hain, magar baaz islami ahkam mein gumrah hain, wo aapke, mere aur hamare saath is qaul ke qaael ho'n ke ham Kitab o Sunnat aur Manhaj e Salaf o Saleheen par qaaem hain?

Saail: Nahi, wo is baat mein to (hargiz) hamare saath nahi.

Allama Albani: Kya hamari zuban mein aisa koi kalma maujood hai. Jo in tamaam baato'n yaane "Muslim", Kitab o Sunnat par Manhaj e Salaf o Saleheen ke mutabiq ki taraf ishaare ko hamare liye jamaa karde? Kya aisa koi kalma maujood hai, jo hame'n in tamaam kalimaat (ko dohraane) se mushtaghna karde. Jaisa ke اَنَا سَلَفِي (main salafi hu'n) hai.

Saail: Waqai aisa hi hai aur naadim ho gaya.

Pas ye tha jawab, agar koi aap par eteraz kare ke salafi nahi kehlaana chaahiye to aapko chaahiye ke ye saara mubaahesa iske saath kar guzre'n ke wo aapse kahega: Main musalman hu'n, phir, yehi saara mubaahesa jaari rahega. Har sawal ka jawab dete jaae'n, yaha'n tak ke wo salafi islami ke darje tak poho'nch jaae.<sup>317</sup>

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Name of the book: *Ahle Hadees Ka Manhaj Aur Ahnaaf Se Ikhtelaf Ki Haqeeqat o Noaiyat*

Author of the Book: *Hafiz Salahuddin Yusuf*

Transliterator of the book [to roman English]: *Rehan Syed Barey*

Translitrators Note: I have tried to use the best and easiest words for transliteration, (I also tried to explain few words where ever required with "T:". Translations have been taken from *Jaame Feroz ul Lughaat (latest edition)*. Few translations have been taken from Google & I've identified them with word (google). Translation is taken from Ahsanul Bayan.

If you find anything which might make this transliteration even better then please inform mein @ [rehan.hse@live.com](mailto:rehan.hse@live.com) having read this book, if you deem it is worth forwarding, please do forward to anyone. If it motivates one person to come firmly on the track of Quran and Sunnah, I would consider my efforts has been successful. For more books in Roman, please click the link below.

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Dua-go,

*Rehan Syed Barey*

25<sup>th</sup> Dhul Hajja 1439 - 05<sup>th</sup> Sep 2018

Ar Riyadh, Saudi Arabia

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<sup>317</sup> Silsilah Al Huda wan Noor Cassette # 725 & 544